THE PENSIVE Mans Practise.

OR,

The Pensiue Mans Complaint and Comfort.

A Treatise most necessarie for such as are any way afflicted.

Wherein they may reape most sweete consolation and comfort, as well by sweete and familiar most godly directions, as also by comfortable praiers in whatsoeuer calamities.

The third time Corrected and Augmented.

By I. N.

PSALME. 34. 19.

Great are the troubles of the righteous, but the Lord deliuereth them out of all.

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204:01

1. Ianuarie called of the { Latins, *Ianuarius*. Græcians, *Gamelion*. Hebrues, *Tebeth*, and is their 10. moneth. } hath 31. daies.

1	A	*Calends.*		
2	b			
3	c	*Nones of Ia.*	4	
4	d		3	
5	e			
6	f	*Day before the N.*		
7	g	*Nones of Ianuar.*		
8	A		8	
9	b		7	
10	c	*Idus of Ianuarie.*	6	
11	d		5	
12	e		4	
13	f		3	
14	g	*Day before the Id.*		
15	A	*Idus of Ianuar.*		
16	b		17	
17	c		16	
18	d		15	
19	e		14	
20	f		13	
21	g		12	
22	A	*Calends of*	11	
23	b	*Februarie.*	10	
24	c		9	
25	d		8	
26	e		7	
27	f		6	
28	g		5	
29	A		4	
30	b		3	
31	c	*Day before the Calends of Feb.*		

The first daie of this Moneth Christ was circúcised, *Luk.* 2. 21. The tops of the mountaines appeared vnto Noah, *Gen.* 8. 5. The Israelits put away their wines, *Ezra.* 10. 16.

The 5. of this month word was brought vnto Ezechiel the Prophete that the Citie Ierusalem was smitten, *Ezech.* 33. 21.

The first of this Moneth Christ was worshipped of the wise men, *Mat.* 2. 1. &c. baptized *Mat.* 3. 13. turned water into wine, *Ioh.* 2. 1. &c. as testifieth Epiphanius.

The 10. of this Moneth Nabucadnezzar King of Babel, moued thereunto by the rebellió of Zedechiah, beseiged Ierusalé most fiercely, as may appeare, 2. *Kings*, 25. &c. *Jer.* 52. 4. Also Ezechiel was willed to vtter his parable, *Ezech.* 24. 1. &c.

Paul called, and conuerted the 25. of this moneth, *Actes* 9. 3.

Festiual daies in this moneth be { *Circumcision*, the first day. *Epiphania*, the first

1. Februarie, called of the	Latins, *Februarius*. Græcias, *Elaphebolion*. Hebrews, *Shebat*. and is their 11. Moneth.		ha th 28, daie vnles it bee yere *Beßextil*, and then 29.	
1	d	*Calends.*	4	The first of this Moneth
2	e	*Nones of*	5	Moses repeated the Law vn-
3	f	*Februar.*	3	to the children of Israell,
4	g	*Daie before the N*		*Deut.* 1.3.
5	A	*Nones of Febr.*		The second of this month
6	b		8	our Sauiour was presented to
7	c		7	the Lord, and Marie purified,
8	d	*Idus of*	6	*Luke* 2.22.
9	e	*Februar.*	5	The ninth of this moneth,
10	f		4	Noah, 40. daies after hee had
11	g		3	seene the tops of the moun-
12	A	*Day before the Id.*		taines, sent out of the Arke a
13	b	*Idus of Februar.*		Rauen, & afterward a Doue,
14	c		7	which returned, *Gen.* 8.6. &c.
15	d		16	The 15. of this moneth, the
16	e		15	Iewes spend merily together,
17	f		14	for that the Spring of the
18	g		13	yeare dooth enter then, as
19	A		12	they thinke.
20	b	*Calends of*	11	The 16. of this moneth,
21	c	*March.*	0	Noah the seconde time sent
22	d		9	out a Doue, which returned
23	e		8	with an Oliue braunch in his
24	f		7	bill. Gen. 8.10.
25	g		6	The 24. of this moneth, Ze-
26	A		5	chariah was commaunded to
27	b		4	prophecie, *Zacharie*, 1.7. Mat-
28	c		3	thias was elected into the
29	d	*Day before the Ca*		number of the Apostles, *Act.*
		lends of March.		1.26.

Festiual daies in this moneth bee	the 2. called the PURIFICA- TION of S. MARIE. the 24. which is Saint MATTHIAS day.	

f. March called of the: Latins, *Martius*. Græcians, *Monuchyon*. Hebrues, *Adar*: and is their 12. moneth. hath 31. daies.

1	d	*Calends.*		The Temple of Ierusale
2	e		6	was finished the third daie o f
3	f	*Nones of March.*	5	this moneth, *Esra.*6.15.in th e
4	g		4	1.of *Esdr* 7.5.it is saide to b e
5	A		3	the 13.of this moneth.
6	b	*Day before the N.*		The tenth of this moneth,
7	c	*Nones of March.*		Christ was aduertised that
8	d		8	Lazarus was sicke. *John.* 11.3
9	e		7	A feast was celebrated a-
10	f	*Idus of March.*	6	mong the Iewes, for the o-
11	g		5	uerthrow of Nicanor, the 13.
12	A		4	of this moneth, 2 *Mac.* 14,37.
13	b		3	Also vpō the same day al the
14	c	*Day before the Id.*		Iewes vnder Ashueroth were
15	d	*Idus of March.*		cōmanded to be put to death
16	e		17	*Esth.* 3,13. vpon the same day
17	f		16	the Iewes had a priuiledge
18	g		15	giuen them to slay all their e-
19	A		14	nimies *Est.*8.12.this day also
20	b		13	the Iewes solēnized for their
21	c		12	ioifull deliuerance, *Est.*8.17.
22	d		11	The 14. day of this moneth
23	e	*Calends of Aprill.*	10	was called of the Iewes Mar
24	f		9	docheus day. 2. *Mace* 15.37
25	g		8	also Purim, as may appeare.
26	A		7	*Esth.* 9. *vers.* 21.26.
27	b		6	The 15. also is an other day
28	c		5	of Putim *Est.*9.21.
29	d		4	The 16. of this Moneth
30	e		3	Lazarus was raised from the
31	f	*Daie before the Calends of April.*		dead *John* 11.43.

This Moneth hath one festiuall daie called the ANNVNCIATION of Saint MARIE, celebrated the 25. of this moneth.

4. April called of the { Latins, *Aprilis*. Grecians, *Thargelion*. Hebrues, *Abib*, or *Nisan*, & is their 1. moneth } hath 30 daies.

1	g	*Calends.*	The first of this Moneth
2	A	*Nones of April.* 4	Noah vncouered the Arke,
3	b	3	& saw earth, *Ge*, 8.13. Moses
4	c	*Date before the Nones of April.*	reared the Tabernacle, *Exo*
5	d		40.2.17. the Temple began
6	e	8	to be sanctified, 2 *Chr.* 29.17.
7	f	7	The 10. of this month the
8	g	6	childrē of Israel passed tho-
9	A	*Ides of April.* 5	rough the riuer Iordā on dry
10	b	4	foote, *Iosu.* 4.19. the paschal
11	c	3	Lamb was chosen, *Ex.* 12.3.
12	d	*Date before the Ides of April.*	The 13. of this moneth the
13	e		edict of king Ashueros
14	f	18	came out for the murthe-
15	g	17	ring of the Iewes. *Esth.* 3 13.
16	A	16	The 14. of this moneth the
17	b	15	Passeouer was kept, *Exo.* 12,
18	c	14	6. *Leuit.* 23. 5. *Ios.* 5.10.
19	d	13	The 15. of this moneth the
20	e	12	Israelits departed out of Æ-
21	f	11	gypt, *Num.* 33.3.
22	g	*Calends of Maie.* 10	The 16. of this moneth
23	A	9	Hezekiah made an ende of
24	b	8	sanctifying and purging the
25	c	7	temple, 2. *Chron.* 29.17.
26	d	6	The 18. of this moneth the
27	e	5	childrē of Israel walked on
28	f	4	drie land through the midst
29	g	3	of the red sea, *Exod.* 14.19.
30	A	*Day before the Calends of Maie.*	The 24. Daniel saw his vi-
			sion, Dan. 10.4.

The 25. of this moneth the feast of S. Marke is obserued.

5. Maie, called of the Latins, *Maius*. Græcians, *Scirophorion*. Hebrues, *Iiar*, which is their 2. moneth. hath 31. daies.

1	b	*Calends.*		The first of this Moneth Moses was commaunded to number the children of Israel. *Numb.* 1.1. &c.
2	c	*Nones of Maie.*	6	
3	d		5	
4	e		4	
5	f		3	The 5 of this month Christ is thought to haue ascended vp into heauen, *Mar.* 16. 19. *Luk.* 24. 51. *Act.* 1. 9.
6	g	*Day before the N.*		
7	A	*Nones of Maie.*		
8	b	*Idus of Maie.*	8	They which could not keep the Passeouer at the daie appointed by the Lord, were willed to celebrate the same the 14. of this moneth, *Nu.* 10 *ver.* 10. 11. So did the Israelites at the commandement of king Hezekiah, 2. *Chron.* 30. 15.
9	c		7	
10	d		6	
11	e		5	
12	f		4	
13	g		3	
14	A	*Daie before the Id*		
15	b	*Idus of Maie.*		
16	c	*Calends of Iune.*	17	The 16. day. Manna rayned from heauen, *Exod.* 16. 14.
17	d		16	
18	e		15	
19	f		14	The 17. day Noah entered the Arke, and the flood began, Gen. 7. 11. 13.
20	g		13	
21	A		12	
22	b		11	The 22. fire from heauen consumed such as murmured against the Lord. *Num.* 11. 1.
23	c		10	
24	d		9	
25	e		8	The 25. the Israelites with great ioy triumphingly entred into the castle of Ierusalem, 1. *Mac.* 13. 51.
26	f		7	
27	g		6	
28	A		5	
29	b		4	Noah the 27. the waters being dried vp came forth of the Arke, *Gen.* 8. 14. &c.
30	c		3	
31	d	*Day before the Calends of June.*		

The first of this moneth is vsually celebrated for the feast of *Philip* and *Jacob*.

6. Iune called of the { Latins, *Junius*. Græcians, *Ekatombaion*. Hebrews, *Siuan*, which is their third moneth. } hath 30. daies,

1	e	*Calends.*		The first comming of the
2	f	*Nones of*	4	childre of Israel vnto mount
3	g	*June.*	3	Sinai was the first of this mo
4	A	*Day before the N.*		neth, where they abode 11.
5	b	*Nones of June.*		moneths, and 20. daies, in
6	c		8	which time all those thinges
7	d		7	were done, recorded in *Exo.*
8	e	*Idus of*	6	*chap.* 19. 1. &c.
9	f	*June.*	5	The sixt of this moneth A-
10	g		4	lexander that mighty Mo-
11	A		3	narch of the world was born
12	b	*Day before the Id.*		of whom *Dan. chap.* 11. 3.
13	c	*Idus of June.*		doth prophesie. Also on this
14	d		18	day that famous temple of
15	e		17	Diana in Ephesus, numbred
16	f		16	among the 7. wonders of the
17	g		15	world, was set on fire by He-
18	A		14	rostratus. The Iews likewise
19	b		13	kept their feast of Pentecost
20	c	*Calends of*	12	on this daie,
21	d	*Julie.*	11	The 23. of this moneth the
22	e		10	first edict came out for the
23	f		9	safety of Gods people the
24	g		8	Iewes, against Haman, and
25	A		7	the rest of their enemies,
26	b		6	*Esther.* 8. 9.
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah through the
29	e		3	increase of waters was lifted
30	f	*Daie before the Calends of Julie.*		vp from the earth, *Gen.* 7. 12.

Festiuall daies in this moneth are the { 24. which is the feast of S. IOHN BAPTIST. 29. which is S. PETERS.

7. Iulie, called of the { Latins, *Iulius.* / Græcians, *Metageitnion.* / Hebrewes, *Thamus* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5 of this moneth Eze-
3	b	*Nones of Julie.*	5	chiel sawe his visions. *Ezech.*
4	c		4	1. 1.
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the
7	f	*Nones of Julie.*		Capital of Roome, counted
8	g		8	one of the 7. wonders of the
9	A		7	worlde, was burned: and the
10	b	*Idus of Julie.*	6	mirrour of Christian Princes
11	c		5	King Edwarde the sixt died
12	d		4	the sixt of this moneth, *Anno*
13	e		3	1553.
14	f	*Day before the Id.*		
15	g	*Idus of July*	17	
16	A		16	The 9. of this moneth Ie-
17	b		15	rusalem, after it had a long
18	c		14	while beene besieged by Ne-
19	d		13	buccadnezzar, was taken,
20	e		12	*Jer.* 39. 2.
21	f	*Calend. of*	11	
22	g	*August.*	10	
23	A		9	The 12. of this moneth Iu-
24	b		8	lius Cesar, the first Romaine
25	c		7	Emperour was borne. Of him
26	d		6	is this moneth called Iuly.
27	e		5	
28	f		4	The 18. of this moneth the
29	g		3	Ægyptians begin their yere,
30	A	*Day before the Ca*		*Plin. lib. 8. cap. 47.*
31	b	*lends of August.*		

The 25. of this moneth is the feast of S. IAMES the Apostle.

8. August called of the { Latins, *Augustus*. / Græcians, *Boedromion* / Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*	
2	d	*Nones of Auguſt.* 4	The firſt of this Moneth Aaron, 40. yeeres after the children of Iſrael were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Alſo on this day Ezra with his companie came out of Babel vnto Ieruſalem, *Ezra.* 7. 9.
3	e	3	
4	f	*Day before the N.*	
5	g	*Nones of Augu.*	
6	A	8	
7	b	7	
8	c	*Idus of Auguſt.* 6	
9	d	5	
10	e	4	
11	f	3	
12	g	*Day before the Id*	The 7. of this moneth Nabuccadnezzar burnt the house of the Lord, & all Ieruſalem, 2. *King.* 25. *verſe* 8. 9.
13	A	*Idus of Auguſt.*	
14	b	18	
15	c	17	
16	d	16	
17	e	15	
18	f	14	The 10. of this moneth
19	g	13	ſome thinke Ieruſalē to haue
20	A	12	beene burnt by the Babylo-
21	b	*Calends of Septemb.* 11	nians, *Jerem.* 52. 12. *Joſephus*
22	c	10	*(lib 6. cap. 26.)* ſaide it was bur-
23	d	9	ned afterward by the Ro-
24	e	8	mans the ſame day. Therfore
25	f	7	doe the Iewes on this daie
26	g	6	obſerue a moſt ſtraight faſt,
27	A	5	and goe barefooted, and ſit-
28	b	4	ting on the ground, reade
29	c	3	twiſe ouer the Lamentation
30	d	*Daie before the*	of Ieremie.
31	e	*Calends of Sep.*	

The 24. of this moneth is vſually called *S. Bartholomewes* day.

September called of the { Latins / Græcians, *Maimacterion*. / Hebrues, *Elul*, which is their 6. moneth. } September hath 30 daies.

1	f	*Calends.*	
2	g	*Nones of Septemb.* 4	The first of this Moneth Haggai the Prophet began to prophesie, *Hag.* 1.1.
3	A	*Nones of Septemb.* 3	
4	b	*Day before the N*	
5	c	*Nones of Septem.*	
6	d	8	
7	e	7	The sixt of this Moneth Ezechiel sawe another vision. *Ezech.* 8.1.
8	f	*Idus of Septemb.* 6	
9	g	5	
10	A	4	
11	b	3	
12	c	*Day before the Id*	
13	d	*Idus of Septemb.*	The 7. of this Moneth our most noble Queen Elizabeth was borne at Greenewich, *Anno*, 1532.
14	e	18	
15	f	17	
16	g	16	
17	A	15	
18	b	14	
19	c	13	
20	d	12	The 8. of this Moneth, *Anno* 73. Ierusalem was vttetlie with fire and sword destroied by Titus the Emperor, *Ioseph. lib. 7. cap. 26.*
21	e	11	
22	f	*Calends of Octobet.* 10	
23	g	9	
24	A	8	
25	b	7	
26	c	6	
27	d	5	The 25. of this month Nehemiah finished the walles of Ierusalem, *Nehem.* 6.15.
28	e	4	
29	f	3	
30	g	*Day before the Calends of Octobet.*	

Festiual daies in this moneth be { the 21. S. Matthew. / the 29. S. Michael. }

10. October called of the	Latins, *October.* Græcians, *Pianepsion.* Hebrewes, *Thisri*, & is their 7. moneth.	hath 31. daies.		
1	A	*Calends.*		The 1. of this moneth the
2	b		6	Iewes celebrated the feast of
3	c	*Nones of October.*	5	Trumpets, Leuit. 23. 24. T. e
4	d		4	latter Iewes call this day the
5	e		3	beginning of the new yeare
6	f	*Day before the N.*		Ierusalem after it had
7	g	*Nones of October*		beene possessed of Christian
8	A		8	Princes 88. yeares, through
9	b		7	mortall dissention came into
10	c	*Idus of October.*	6	the handes of the Saracen
11	d		5	*Ann.* 1187.
12	e		4	The 3. of this month some
13	f		3	thinke the Iewes fasted for
14	g	*Day before the Id.*		the death of Gedaliah: wher-
15	A	*Idus of October.*		by occasion was offered to
16	b		17	bring them againe into the
17	c		16	miserable seruitude of the
18	d		15	Ægyptians, 2 *King.* 25. 25. *Je*
19	e		14	*rom.* 41. *vers.* 1. 2. *&c.*
20	f		13	The 10. of this mone h the
21	g		12	feast of reconciliation was
22	A		11	kept, *Leuit.* 23. 27. So did the
23	b	*Calends of Nouemb*	10	yeare of Iubilie euerie fiftie
24	c		9	yeare begin as on the same
25	d		8	daie, *Leuit* 25. 9.
26	e		7	The 15. of this moneth the
27	f		6	Iewes obserued the feast of
28	g		5	Tabernacles 7. daies toge
29	A		4	ther, in memory of the Lords
30	b		3	protecting them in the deser
31		*Day before the*	*Ca-*	*Leuit.* 23. 34.

Festiuall daies in this moneth are	18. daie S. Luke	
	28. Simon	

11. Nouember called of the { Latins, *Nouember.* Græcians, *Anthesterion.* Hebrewes, *Marbesuam,* their 8. moneth. } hath 30. daies.

1	d	*Calends.*	The thirde of this moneth
2	e	*Nones of Nouemb.* 5 4	Constantius the Emperour,
3	f	3	Sonne to Constantinus the
4	g	*Day before the N.*	great departed out of this
5	A	*Nones of Nouem.*	world, *An.* 364. *Hist. tripart. in*
6	b		*the end of the fist booke.*
7	c	8	
8	d	7	The tenth of this moneth
9	e	*Idus of Nouemb.* 6 5	*An.* 1483. D. Martin Luther
10	f	4	was borne in Islebia.
11	g	3	
12	A	*Day before the Id.*	The 15. of this moneth
13	b	*Idus of Nouemb.*	was made a newe holiday by
14	c		Ieroboam without the com-
15	d	18	maundement of God, where-
16	e	17	vppon hee committed most
17	f	16	wicked Idolatrie in Dan, and
18	g	15	Bethel: but he remained not
19	A	14	long vnpunished, nor his
20	b	13	people vnplagued for the
21	c	*Calends of Decemb.* 12 11	same, as may appeare, 1. *Kings*
22	d	10	12. *verse,* 32. 33. 1. *King.* 13. 1.
23	e	9	2. *&c.*
24	f	8	Queene Elizabeth began
25	g	7	lackilie o reigne for the ad-
26	A	6	uancement of the Gospell of
27	b	5	our Saniour Christ, the 17. of
28	c	4	this moneth.
29	d	3	The 18. of this moneth Ti-
30	e	*Day before the Calends of Decemb.*	tus the Emperour most cru-
			elly executed to death a
			great number of the Iewes,
			Ioseph. lib. 7. cap. 10.

The moueable feastes in this moneth are the first daie, the feast of All Saintes. The 30. and last day, saint Andrew the Apostle.

12. December called of the { Latins, *December*. / Græcians, *Posideon*, / Hebrues, *Sisseu*, & is their 9. moneth. } hath 31. daies.

1	f	*Calends.*		The 15. of this Moneth Antiochus placed an abhominable Idoll vpon the altar of the Lord, *Macc.* 1.57.
2	g	*Nones of December.*	4	
3	A		3	
4	b	*Day before the N*		
5	c	*Nones of Dec^em.*		The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, *1. Esd. 9. verse 5. 6. &c.*
6	d		8.	
7	e		7	
8	f	*Idus of Decemb.*	6	
9	g		5	The foundation of the seconde Temple was laide the 24. of this moneth, *Hagg. 2. verse 11. 19.*
10	A		4	
11	b		3	
12	c	*Day before the Id*		
13	d	*Idus of December.*		The 25. of this moneth our Sauior Christ was borne of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph lib 21. cap. 6.* On this day he prophaned the altar of the Lorde, *1. Macc 1.62.* which day also the Iewes kept holy, because thereon the temple was purged from Idolatrie. *1. Macc. 4.59.*
14	e		19	
15	f		18	
16	g		17	
17	A		16	
18	b		15	
19	c		14	
20	d		13	
21	e		12	
22	f	*Calends of*	11	
23	g	*Januarie.*	10	
24	A		9	
25	b		8	
26	c		7	
27	d		6	The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking thereby to haue slaine Christ, *Math. 2. 16. &c.*
28	e		5	
29	f		4	
30	g		3	
31	A	*Day before the Calends of Januar.*		

Festiual daies in this month are the 21. *Thomas* apost. 25. the Natiuitie of *Christ.* 26. *S. Steuen.* 27. *John* the Euang. 28. *Innocents*, called cõmonly *Childermas day*

¶ A rule to know how many daies be contained in euerie moneth in the yeare.

Thirtie daies hath November,
Aprill, Iune, and September.
The rest haue thirtie and one,
Except it be Februarie alone,
Which alwaies hath 28. meare,
When it is no Bissextile or Leape yeare.

¶ A note of the Moneths, weekes, daies, and houres, throughout the whole yeare.

The yeare containeth { Moneths. 12. / Weeks. 52. / Daies. 365. } Houres. { 69478

Daie { Naturall, / Artificiall } hath { 24 / 12 } houres.

¶ An Almanacke for ten yeeres.

The yere of our Lord.	The Prime.	The Epact.	Sundaies letter	Leape yere.	Aswednesday the first day of Lent.	Easter day.	Whitsonday.
1596	1	11	D	C	Mar. 1.	April. 11.	May. 30
1597	1	22	B		Ma. 5.	Marc. 27	15
1598	3	23	A		12	April. 61.	Iune. 4.
1599	4	4	G		Mar. 4.	8	May. 27
1600	5	15	F	E	Feb. 17.	Marc. 23	11
1601	6	26	E		8	April. 12.	May. 31
1602	7	7	D		28	4	23
1603	8	18	B		13	Apr. 24.	Iune 12
1604	9	29	A	B	Mar. 5.	April. 8	May. 27
1605	10	1	G		Feb. 24.	Mar. 31.	Mai.

A FAMILIAR ADmonition to the zealous Reader, concerning the most godly exercise of prayer.

MAny are the godly and zealous treatises which are alreadie extant, tending to the encouragement of those that hunger and thirst for the true seruice of the liuing God. yet (gentle Reader) I craue thy Christian patience friendly to accept this simple trauaile of mine, heeretofore published, and now augmented. And this my simple admonition thinke not superfluous, but a thing tending to winne the weaker sort to the more willingnesse to this diuine exercise of praier; a thing not new, yet needfull: a thing olde and auncient long a go practised of the purest, exercised of the most excellent and godly

godly of the earth, the Prophets, ...
Patriarks, the Apostles, and of Chri...
himselfe the patterne of pietie: and wh...
gaue the first plot of perfect praier, ...
his owne propoſing, most plaine, pu...
precious and profound in these worde...
Our father vvhich art in heauen, &c. To th...
ſubſtance whereof, although there ca...
be nothing added, nor from thence a...
thing can be taken away without ma...
nifeſt impietie, yet are we not so stri...
lie tied to the wordes therof onely, b...
that we may (according to our seuera...
occaſions, which are infinite) dilate y...
the same to our comfort in him, wit...
out offence to the maieſtie of God, if ...
be done in true zeale without th...
which, euen the most effectuall prai...
is sinne. I cannot but confeſſe th...
great is the frailtie remaining in m...
which in my trauaile in this practi...
hath greatly hindered me, and ma...
are the vanities of my minde, which ...
my chiefest deſire haue miſcaried me...
yet such hath beene the fauour of m...
heauenly father, that he hath hither...
aſſisted mee, and to my comfort ha...
performed that which of mine ow...
proper power, wiſdom & will I coul...
not performe: and theſe praiers whi...

this little volume thou shalt finde,
ue bene to me not a little cõfortable
nd to the faithfully exercising them,
ey will be profitable: of whatsoeuer
state, degree, calling or ministery thou
e of. Although I presume not to teach
but desire to bee taught, I expect no
praise but eue in hart yeld all the praise
to him, that was and is the guide and
ay of all that truely seek to serue him,
s I beseech him to grant vs faithfully
t all times to doe not onely in the out-
ard word with the lips onely, with the
new alone, but with the inwarde af-
ection of the heart, with the longing
desire of the soule, and the ardent con-
ent of all the powers of our bodies. So
hall our praiers please him, and euen
he grones of our hearts which passeth
n silence, shall present our cause before
he tribunal seate of our good God, who
s alwaies neere at hand and ready to
performe what is most necessary for our
states in this life, which in respect is but
a span long, yea, could we liue a thou-
sand yeares, it were but as one day. We
may not to much regard the ouer dain-
ty maintainance, of our corporal estats
wee may not ouer curiously seeke the
means to becom e admirable in repect

of

of our authoritie, of our riches, of o
friendes, and of our casuall pleasure
Wherewith alas our weake natures, o
fraile conceipts, & our carnall desi
are often beguiled, & our poore soul
often endangered & miscaried. Wher
fore it behoueth vs carefully first a
before all things to seeke the kingdo
of God, the way, the means, and th
guid therunto, which is not to be soug
else where, it is not in the inward vie
and therefore to be sought from abou
to be inwardly receiued and compre
hended by faith, it is the kingdome o
the misteries of God. It is the keepi
of his comaundements & the due obe
dience vnto his will, the way thereun
is by grace the gift of God, which he g
ueth to them that faithfully aske it, th
meanes to helpe vp thereunto, is Chri
the sonne of God, who sitting at the
right hand of the Father, obtaineth &
sendeth vs that grace which guideth v
and giueth all things else, both pirit
and worldly, that hee seeth needfull fo
vs: But notwithstanding this singula
benefite of the mediation of Christ vn
to his father for vs, we are not discharg-
ged of this necessary exercise of praier
but so much the more inioyned to the
exercising

executing thereof continually, instantly, faithfully and zealously, for the graces of God, which are the thinges without the which all our praiers, all our speeches be they many or fewe, be they lowd or silent, be they of what kind or shew soeuer, auaile nothing. But we must first found all our desires and praiers vpon an vndoubted faith, wee must power them from the verie bottome of our hearts and continue them in a godly patience, and all in the name of Christ Iesus, in whose name and for whose sake, al things necessary are promised to be giuen to those that aske according to the will of God. Wherein we must note, that we are not permitted rashly to desire any thing according to the desire of fleshly imagination, be it in our own conceipts neuer so meet & necessary for the wisedome of the flesh is folishnes before God. But we must first duely consider, what direction the word of God giueth vs in that behalfe: and then in all humilitie to repaire vnto the fountaine, from whence that gift for which we pray must come in the name of Christ, the cause and effect of all our good successe in our petitions. We are sinfull, & therefore great, yea,

the greatest occasion to flie vnto God
for the forgiuues thereof; & in this po
haue all men cau'e to vse this exerc
For who so is sinfull, & seketh no redr
for that sore, dying of that disease
in peril of death eternal. And who so
quiteth himself in his owne conceit
sin, & supposeth himselfe free from
ling before God, in some grieuous
fence, & therein flattereth himself &
fuseth to repaire vnto God for pard
of his crime, great is his danger th
that little sparke of presumption m
inkindle in such a soule to his vtter
demnation. Wherefore great is the
casion, which the sin of euery day,
of euery houre ministers vnto the
to call vnto God, not onely for pard
but for strēgth to vnderstād that wh
often at vnawares ouercommeth th
most godly. Wee must therefore in th
behalfe be carefull, to repaire vnto th
head of our cōfort here in Iesus Chri
the lambe of God that taketh away th
sins of the world. Many are the worlde
ly occasions which force euery man t
seek relieue at the hands of God, whic
we are not only permitted, but come
maunded, not by our owne corrupt an
peruerse means which we are not ou

not permitted, but forbidden to vse;
must duely waigh & carefully, consi-
our wants, for great are the errors
flesh and bloud in this behalfe: for
as we see that the long raines of li-
ntious & wilfull libertie hath exten-
d too farre in this point, more than in
e daies of our forefathers. For when
ey were in distresse, when they weare
danger, when they were in most pe-
lous estate, they disclaimed their own
eanes, & cleaued vnto the prouidēce
f God, they forsooke the aide of the
esh, & framed their desires according
nto the spirit. Elias in the wildernesse,
Daniell in the Lions denne, Ioseph in
rison, Dauid in distresse, and al the ho-
ones in olde time in al their troubles,
e fr worldly trust, and addressed them-
elues only to the aid of the liuing God
ot refusing such due & lawful means,
s in his wisdome he prouided, and
hat past al humaine hope, the children
f Israel he deliuered through the red
ea, in time of danger hee gaue them
both foode and water by vnexpected
means, he deliuered Peter, Paule, and
others from their enemies handes mi-
raculously in his wisdome, and wor-
keth so for al that trust in him at this day

for

For his good wil & loue is not dimin-
ed, nor his power & loueing hand sh-
ned: but in his woonted loue helpe
al that rely vpō him. But such is the p
uerse crookednesse of mans nature, t
now in these daies they striue euen
denie the abilitie of God in working
his, & by their actions they argue, t
the power of God is weakned, his p
wer lessened & his care of his childr
not to be as then it was. And therefo
they relie vpon the aid of man, the hel
of flesh and blood, the strength of the
owne arme, the wisedome of their ow
pates, & the imagination of their ow
heads, the broken reed of Ægypt, wh
in they disclaime the helpe of God, t
mercie, the loue, the care & prouide
of the most highest. For alas, do wee n
see, that how many sorts of men, so m
ny meanes to maintaine their estates
The rich into whose handes God hat
vouchsafed his gifts, they giue glory t
their owne deuises, and presume vpo
their own pollicies, keeping their stor
for a deere yeare, where the will of Go
in giuing, is to the releefe of their nee
die brethren, for that the will of God i
broken, the poore oppressed, and them-
selues highly endangered, they shewe
them

themselues faithles in the prouidence of God, in that they feare, that if they giue, they shall impouerish themselues: they think not how God wrought with the boutifull widdow of Sarepta. Elias hostice in multiplying that wherof she liberally gaue for his sake. They rather foolishly indeuour to heape vp riches, not knowing who shall enioy thē, they purchase lands, & know not who shall inherit them, they build gay houses, & know not who shall possesse them, and flatter themselues, and say, soule take thine ease, when death standeth at the doore, readie to take their soule from them. And beeing thus choaked with the riches of the worlde, the remembrance of the seruice of God is banished to the materiall Church, where if they present themselues on the saboth day, they think it a sufficient discharge to heare the ordinarie seruice, when all the rest of the day they spēd in worldlie cōference, profane exercise worse then the rest of the weeke. Alas what deuotion appeareth in these persons? I speake but to them, whose consciences shall accuse themselues. God graunt a speedie reformation, without compulsion: God will not be mocked.

Now for the poore afflicted ones,

great is the frailtie remaining in the
most, God grant patience to all. Such
is the cõmon course of flesh & blood
accompanied with distresse, that for
the most part, either violence or impa-
tience, or wilfull rebellõ against God
is the effect of their conceits, touching
their hard estate. And so farre vnlike
Christians for the most part wee take
the Crosse of Christ, that in stead of
beeing followers of him, wee seeke to
denie him: in steede of patient accep-
tance thereof, we wil wilfully cast it off
by meanes vnlawfull, by robberie, by
theft, by violence, and by blood, and
opportunitie serue to neither of these
we euen take counsell of *Iobs* wife, to
curse God, and in a brutish manner, to
leaue the best refuge, namely to re-
paire to God, and at his hands to seek
that which in his good time he giueth
to all vs in faith desiring it, whether
be relefe in pouertie with *Elias*: free-
dome from bondage, with *Daniell*: de-
liuerie from enemies with *Dauid*: or
comfort in all distresse with the chil-
dren of Israel. But the most of vs seeke
strange meanes in such distresse: wher-
in we erre, not knowing that as God
was louing vnto Israell, hee is louing
vnto all that loue him truely, that call
vpo

vpon him faithfully, that attend his aide patiently, and obey his will duly. And therefore why should any man stand doubtfull of reliefe at the hands of him that neuer faileth to performe that which he promiseth, that if wee aske wee shall haue, if wee seeke wee shall find, if we knock, he will open the gate of his mercies, & powre the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all, and therefore may the sinner penitent, the rich man truely liberall, and the poore distressed man faithfull, to their comfort resort to the throne of God in praier, & be assuredly heard, to their assured pardon in the blood of Christ, to their comfort as well in pouertie as in abundance.

It resteth now that we pray one for another, for our gracious Queene, that God may be pleased in mercy long to preserue her a Queene ouer vs, & that shee may continue a ioyfull mother in our English Israell. For all other Christian kings we must likewise pray, that God will increase in them the spirit of wisdome & fauor to his distressed flock vnder their seueral charges & gouernmẽts. We must be mindful of our poore Christiã brethren, both at home & els

where, & for the aduersaries of Gods
trueth that now begin to assail: vs as
we see, and whome God himselfe hath
ouerthrowne, to encourage vs, that ei-
ther it may please him to conuert thē
or to turne their forces from his ser-
uants. And that it might please him in
mercie to direct the liues and conuer-
sations of his ministers, that they by his
spirit may preach both truly and bold-
ly And least their loose liues should be
a slaunder vnto his worde, let vs pray
that his grace may hold them from fal-
ling into that, which the Arch-enemie
of his religion endeuoureth to drawe
them, and whereunto the flesh is prone
to yeeld, and the captious cauillers at
the truth readie to publish, to the end
to bring his word (by them duly prea-
ched) into reproch in this world: and
that we that are to be taught by their
doctrine, may attentiuely heare, truely
vnderstand, and diligently execute
that which the word of truth teacheth.

Thine in Christian
good will,

I. N.

A Penſiue mans Practiſe.

In thy feare (deare Father) I here preſent my ſelfe vnto thee, beſeeching thee to heare me, and to addreſſe my heart truely and zealouſly to call vpon thee.

A ſhort, but an effectuall Praier, that we leaue our ſelues, and leane vpon God.

O God my God, vouchſafe to take me from my ſelfe, & I may wholly dedicate my ſelfe vnto thee, vouchſafe to take frō me all things that withdraw me from thee, and giue me thoſe things which may bring mee wholly vnto thee, In Jeſus Chriſt, Amen.

A praier to Chriſt, that he will preſent our praiers to God.

O Sweet Ieſus who haſt taken vpon thee to be our interceſſour & ad-

uocate vnto God thine heauenly Father, vouchsafe (I humbly beseech thee) to accompanie me in these my supplications and praiers, and present them vnto his heauenly maiestie, that for thy sake (sweete Iesu) they may be acceptable vnto him, to the washing away of my sinnes, and obtaining things necessarie for me and all men, according vnto his heauenly will in all things, Amen.

O Lord increase our faith.

LOrd open thou my lippes, that my mouth may extoll thee with praise, and bee thankefull vnto thee for thy benefites, and graunt that I speake nothing, but that which may bee to thine honour and glory, to the relefe of my necessities bodily and ghostly.

O Lord make speed to send me help and succour, from the Tower of thy strength.

O Lord let thy heauenly kingdome be allwaies ready to receiue me to eternall saluation, Amen.

Eternall praise be vnto thee, Oh God, So be it.

O Lord increase our faith.

A Praier for the assistance of Gods holy spirit to make vs apt to pray when we be dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue:
For Christ thy mediator sees,
When thou to him dost fall on knees.

CHrist our Sauiour hath willed vs to aske & we shall haue, to seeke & we shall finde, to knocke and it shall be opened vnto vs. And the more to assure vs, hee most louingly perswadeth vs that if we that be euill can giue vnto our children good gifts, when they aske them, how much more shall our heauenly father giue his holy spirit, if we faithfully desire it? And for as much as our vnderstanding is so dark, that we know not what to ask nor how to pray as we ought, but by the spirit it selfe who maketh requests for vs with sighs which cannot be expressed: Let vs fall downe vnto the throne of his maiestie praying faithfully for the same, & it shall be giuen vs, without the which all praiers be vaine and of none effect.

The Prayer.

OAlmightie God and omnipotent Father, who comfortest such as

be ſorrowfull, and who giueſt all good and perfect gifts, thou of thy free fauour and loue haſt willed vs in all our afflictions and neceſſities, and as often as we ſtand in neede of any of thy bleſſings, or feele our ſelues burthened with any kind of tribulatiõ or affliction, eyther of bodie or mind, to call vnto thee in the name of thy ſonne Jeſus Chriſt, and thou wilt graunt what we want: Moſt humblie I beſeech thee to ſend downe vpon my darke vnderſtanding, the bright beames of thine holy ſpirit to lighten me, and to direct me in all my ſupplications and praiers, and ſpecially at this time (Oh Lord) for that thou knoweſt my weakneſs and ignorance to be ſuch, as I am altogether vnable to frame my requeſt according to thy will, or to ſeeke that is truely for mine owne ſoules health, and am altogether ignorant of the right gate to knocke at without thine eſpeciall grace directing and aſſiſting me: wherefore I moſt humbly beſeech thee in the name of him thy Sonne, to addreſſe and prepare mine hart to the true vnderſtanding of the true & vnfained calling on thy name for ſuch things as thy wiſedome ſhall

thinke

thinke most expedient for me, both to the obtaining of thy heauenly kingdome, which is before all things to be sought for, and for temporall blessings necessary, best knowen vnto thy selfe. Which in respect of my ignorance, my dulnes, my corruption, my weakenes, and the guilt of mine owne conscience, I can not craue in such due and faithfull manner as I ought. And therefore (most louing Father) according vnto thy owne most fatherly calling, I here prostrate my selfe in heart before thy throne, in the name of Jesus Christ thy sonne, beseeching thee that thou wilt aide me with thine holy spirit in my prayers, that being of my selfe dull, I may be thereby made zealous, and whereas I am of my selfe cold, I may be thereby made feruent and faithfull, that my prayers be not as smoke which vanisheth, or as the winde which passeth away, beeing onely in the lips, and not firme in the heart, let it be effectuall and an acceptable sacrifice, sweete and pleasant in thy sight, and that nothing passe the bonds of mine vnfained lippes, but that which may beseeme a single hart, alwayes sounding thine honour, and setting forth of thy most worthie

praiſe. Let thy holy ſpirit (O Lorde) come vnto mee, let it continue with me, worke and preuaile effectually in me vnto the end, that I may both at this time begin, and for euermore continue, as thou willeſt I ſhould namely in faith, that I fall not into any temptations: In hope that I may ſtill conſtantly looke for, and faithfully attaine vnto perfect vnderſtanding of thy will, and ableneſs in all things to fulfill the ſame. Make me alſo (good Lorde) feruent in loue, that I may freely and vnfainedly (euen from my heart) forgiue and forget all iniuries, wrongs and euill doings of ſuch as by any meanes haue offended me, with hearty prayer for their amendment, that I approaching vnto the throne of thy mercie (in a pure and ſimple heart) may heartily, as well for all others as for my ſelfe, for things neceſſarie both for body and ſoule, make my humble petitions vnto thee, and in thy good time taſte that moſt ſweete fruit the performance of my humble petitions according to thy will. So ſhall I ſing forth thy praiſe and giue glorie vnto thy name for euer, Amen.

O Lord increaſe our faith.

A short Praier for zeale to pray.

God Almightie, most louing and most righteous, who hath promised to instill into the hearts of thy chosen seruants grace vnfainedly to serue thee, and to call vppon thy holy name, wherein all comfort consisteth: Vouchsafe I humbly beseech thee of thy mercy to expell out of mine heart all naturall dulnesse, misbeliefe, and blindnes of error: And through thine holy spirit, plant in steed thereof perfect zeale, and vnfained desire to prostrate my selfe in heart before thine heauenly Maiesty, in faith vnfained: That at this time it may please thee so to direct and accept my supplications, and prayers, as I may obtaine at thy mercifull handes, whatsoeuer thou seest necessary both for body and soule, through Iesus Christ our Sauiour and Redeemer.

O Lord increase our faith.

A morning praier for the working day.

Before thou doe thy vvorke begin,
Thanke God, craue pardon for thy sinn:

And then thy vvorke ſhall proſper ſo,
As vvant ſhall neuer breed thee vvoe.

WHat great benefit we receiue at the handes of Almightie God, by our naturall ſleepe, none is ignorant: what perill we eſcape in the darke and dolefull night, wee may eaſily iudge. And what fauour the Almightie extendeth towards vs, in giuing vs lodging not in the fields, but in houſes, not vpon the hard & cold ground, as Iacob did, but vpon ſoft pillows, warmly couered, experience teacheth. VVhat thankes for theſe ſo bountifull benefits of his, we are daily bound to yeeld, I would we al knew, & had will to yeeld them accordingly. The benefits of our cõfortable ſleep is great & Gods work in the ſame & in preſeruing vs is wõderfull. Wherfore let vs bee mindfull to giue him thankes, and with Dauid in the morning, at midday, & at night, let vs call on the name of the Lord with thankes and ſay: Lord let me heare thy louing kindnes betimes in the morning, for in thee is my truſt. This ſhould bee our morning ſacrifice, we ſhould conſider that as the night is ordained for reſt, ſo is the day for trauill, for the obtaining

of

of things necessary for our selues, and such as God hath giuen vs, and not to stand in hope for reliefe by other mens helps, but labour as did Paul & the rest of the Apostles, who tooke nothing of any, but wrought with their hands for it, because they would bee chargeable to none. And our labour being ioyned with faith and praier, the blessing of God shall so prosper our indeuours, as nothing shall be wanting vnto vs, and therfore before we begin our labour, wee must prostrate our selues before his throne, from whence commeth all goodnes, yeelding vnto his heauenly maiesty, due praises for his continuall louing kindnes towards vs, so shall we be free from danger, & prosper in our callings from day to day during the whole course of our life, which else although our vocations breed in vs (in respect of the greate increase of riches) securitie and pride, yet will it be in the last day a heauy burden in our conscience, and accuse vs of ingratitude to our eternall condemnation.

The Prayer.

O Almightie God, Father of our Lord Iesus Christ, who hast vouchsafed (of thy great fauour and loue) euen from

from my childhood vnto this day, to take ſuch fatherly care of me, that nothing hath deſtroyed or hurt me: but I haue beene ſafely preſerued both day and night, from ſodaine death, and from all other perils and dangers incident to mankind, and haue all my life beene preſerued, & of thy free fauour and loue (without any deſert or merit of mine) enioyed the ſweet benefit of ſleepe and reſt, which is moſt wholſome for my poore and weake body, yea, and ſo good a nurriture thereunto, as good ſoile to the barren field, or the timely ſhowers to the dry ground, or meat acceptable to the hungry ſtomacke. Oh ſweet Lord, ſuch hath beene thy fatherly care of me this night paſt, that the ſleepe which thou haſt giuen me, hath been moſt comfortable both to my body and ſoule, inſomuch as I am the more apt ly giuen to the execution of my worldly buſineſſe, and the ſeruice of thy diuine Maieſtie this morning, wherin aſſiſt me (ſweet Lord) with the helpe of thine holy ſpirit, comfort & defend me this day and euer, with thy mercifull aide, that no affliction hurt, or miſfortune diſmay me: no tribulation, want, or anguiſh of minde draw me from

from thee, no worldly care, delight, or fantasie, carrie me this day or at any time into any wicked cogitation, action, or speech: for Lord I know that it is not thy will, that any euill should dwell in vs, or that we should at any time offend thee, but to keep our harts pure and vndefiled, as a fit receptacle for thy maiestie. Yet thou sufferest somtimes vnlawfull affectiõs to haue the vpper hand, to the end, that wee (feeling our weaknes and corruption) should wholly confesse al our strength, all our godly cogitations and good successe in our workes to proceed from thee, and any euill motion and crosse euent to come of our owne corruption. All flesh is full of sinne, the iust fall seuen times a day, and I sinnefull wretch fall seuenty times seuen times a day. Wherefore Lorde forgiue my wickednesse, mine offences and sinne committed, either this night past by foolish dreames, fantasies, or other temptations or at any time since I came into this miserable world, and that (beeing pardoned by thy mercie in Iesus Christ) I may proceede in the residue of my daies (gouerned by thy holy spirit) void of all offences vsing my vocation and calling so, as

may

may be to the setting forth of thy glo-
rie, [redacted]tenance of thy fauour tow-
ardes mee, and getting those thinge
which may be sufficient for the main-
tenance of mine estate here, & for th
reliefe of such as are committed to m
charge, without vsing any sinister o
vnlawfull meanes, pollicie, or world-
ly deuises, which are not agreeable t
thy lawes. And graunt mee alwaie
such regard of seruing thee, as thi
hand may alwaies direct me to goo
& happie successe in all mine affaires
Blesse thou the workes of my hands
(good Lord) and graunt me so to fl
idlenes (the mother and nurse of eui
that both this day and all my life, I
may by godly care and trauaile get
me a sufficient and competent liuin
here, that I be no burden and charg
to such as are rich and wealthy, n
depend vpon the succour, helpe, an
furtherance of others, whose helpe
most slippery and deceitfull, least th
in hope thereof, giuing my selfe to I
dlenesse and loytering (when the
helpe shall be withholden from me
I be driuen (as the wise man saith
To goe in a ragged coate, and to wa
my foode. But contrariwise (O
Lorde) graunt that I may so imple

my selfe to labour, and diligent execution of my busines, this day and euer, that I may (through thy blessing) prosper therein, and shew my selfe so helpefull to the poore, impotent, and needy as the fruit of my trauaile shall extend vnto. That thou maist fulfillin me that most sweet promise of thine, That who so considereth the poore and needy, thou wilt deliuer him in the time of trouble. Lord thy mercy is infinite, and thy loue towards vs vnspeakeable, wherefore giue me grace alwaies to serue thee, yea at all times, & in all places, both in labour and rest, wealth and pouertie, sickines and health, yea, all my life, and in the houre of my death, that I may passe this day, and all the rest of my transitorie life in the fulfilling of thy lawes, and be readie at thy fauourable becke, & call, to come and appeare before thy throne of mercy, in perfect hope of thy louing receiuing me into the bosome of thy sweete embracings, not for my worthines or deserts (which is but corruption) but for the merits of thy Sonne Iesus Christ, there to rest intoying the fruites and benefite of his death and bitter passion, in whose name I refer my selfe and all mine, both this day,

and

and euer, vnto thy fatherly protection, humbly beſeeching thee to direct all my thoughts, words, and actions, vnto my liues end good Lord, Amen.

O Lord increaſe our faith.

A ſhort prayer for the morning.

I Thanke thee moſt mercifull father my maker and preſeruer, that thou haſt ſo louingly vouchſafed to tender my ſafety this night paſt, giuing me ſweet ſleepe to the refreſhment of my ſeule weake bodie. So (of thy goodnes) vouchſafe to extend thy louing fauour towards me this day, that thereby I may bee both ſafely preſerued from all kind of euill, & imploy my ſelfe diligently vnto the execution of my vocation, to thy glory, & to the reliefe of me and mine, through Jeſus Chriſt, Amen.

O Lord increaſe our faith.

A Praier for the Queene.

VVhat ſo thou be, pray God alwaies,
To bleſſe our Queene with happy daies,
VVhoſe wiſedome vnder God ſo long,
Hath kept this realme from forraine wrong.

THE

THe vnspeakeable benefite of our long peace and gratious tranquilitie. (may without many circumstances or many wordes) suffice to moove thankefull myndes to praise the God of heauen, for his vnspeakeable loue towards vs in giuing vs so gratious a gouernesse vnder whome we haue not onely these fortie yeeres peaceably liued, but enioyed the comfortable passage & food of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when many other nations haue wanted the same to the famishing, as it were, of their poore soules. Wherefore considering that we may (if not, the more to our shame) feed thereon at full, and be thereto friendly intreated, and enioyned not onely (which is generall) by the worde it selfe, but by seuerall Iniunctions set foorth for the furtherance of Gods glorie, and our profit, by her Maiestie: And therefore (as we ought for all men) so especially we are commaunded to pray for the good & prosperous estate of kings, and Princes, & those in authoritie: and as we haue aboue other nations vnspeakable cause to praise god for his fauor in vouchsafing

fing vs this great bleſſing of a god
zealous, and mercifull princeſſe, let
beſeech God of his goodnes, fauou
bly to looke vpon her, and to grant v
to her a proſperous raigne, with ma
& happie daies, to the pleaſure of hi
& comfort of vs. Let vs not forget
leaſt God forget vs, & turne our fo
into famine, our peace into war, & h
long ſufferance into ſharpe correctio

The Prayer.

LL poſſible thanks we gi
vnto thee, O Lord of mc
cie, King of all the kings
kingdoms of the earth, f
that thou haſt vouchſaf
to place ouer vs thy litle flocke of th
realme, ſo pure a guide of true religi
Elizabeth (by thine heauenly prou
dence) our Queene, vnder whom, en
ioying the free liberty of the true ſe
uice of thee, wee reſt in a quiet eſta
both of body & mind. We humbly pra
thy fauorable regard, to behold wit
merciful eies the ſame thy ſeruant ou
ſoueraigne Lady and gouerneſſe: an
to fortifie her hart with the grace o
thine holy ſpirit, that ſhe alwaies in
clined (by the working thereof) to th
ſetting forth of thy word, may walk
according to the truth of the ſame, ſin
cere

erely, that wee thy seruants & vnder
thee her subiects, seeing her godly ex=
ample, may be ashamed to fall from
that due forme of honoring thy name,
which for thy glory through thy grace
the rule of thy holy worde, is pre=
scribed vnto vs: and vouchsafe to stir
vp in her, zeale of thy glory, & a desire
to establish whatsoeuer wanteth in
this Church of England, for the in=
crease of true and sincere Discipline.
Banish from her heart all ignorance,
and print therein perfect wisedome,
and knowledge of thy heauenly will,
giue her an obedient mind, abound=
ing with all humility towardes thy
diuine Maiestie. Saue & defend her
from the tyrannie of forraine power &
authoritie, & from all such as profesSe
not inwardly vnfained zeale of thy
Gospell. Giue her godly counsellours
and such zealous & true hearted mini=
sters of thy will, that shee and we ac=
cording to the trueth of euery our se=
uerall functions, may sincerely serue
thee in this life, and in the end for e=
uermore raigne with thee in thy hea=
uenly kingdome, for Iesus Christes
sake, our only redeemer, aduocate, and
onely Sauiour, Amen.

O Lord increase our faith.

Let

A morning Praier for the Sabbaoth day.

Let labour paſſe, let labour be,
This day the chiefeſt vvorke for thee:
Thy ſelfe, thy ſeruant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

AS the Lord hath aſſigned to man ſixe daies of ſe for his neceſſarie traua So he hath expreſly com
Gen. 2. ded the ſeuenth to be hallowed kept onely for the ſeruice of himſe wherein (all buſineſſe ſet apart) ſhould referre our ſelues to praye
Pſ. 55. 6. the hearing or reading of the word the Lord without any vngodly e ciſe at all, as gaming, gadding, wan paſtimes, behauing our ſelues ſobe
Pſal. 26 And as Dauid did euery day, ſo let eſpecially on this day inſtantly call on the name of the Lord, and hee heare vs. And with Eſay, let our ſo with longing deſire in the night, ſe vnto the Lord, & in the morning e call vpon his name, ſo ſhall all our ings pleaſe him, & all go well with He hath reſerued this day for the uice of himſelfe onely, puniſhing

uen with death) as breake the same, it appeareth in the booke of Numbers by him who was at the cõmandement of the Lord stoned to death, for gathering sticks on the sabaoth day. By vs it is farre more prophaned. But blessed is the mã that keepeth the sabaoth day vndefiled, seruing the Lord in praier, not in seeking his owne will, but the will of the Lord, and let vs indeauour to sanctifie it, that it may be honoured, & not abused, and dishonored as it is, least God the creator of it & vs, punish our disobedience with his scourges, in his ire, and giue vs in stead of plentie, want, in stead of fulnes, famine, & in stead of preaching of his word, suffer vs to bee besotted with vaine traditions of men. Let vs I say be carefull to serue the Lord, with reuerence, and keepe this day holy, as he hath made it holy.

The Praier.

O Almightie Father, most wholesome protector and keeper both of the soules, and bodies of the faithfull, yeeld thee humble & hearty thanks, for defending and sauing mee thy sinfull creature this night past, and all the rest of my life hitherunto, from sodaine death, and from other perils and dangers,

dangers, whereunto my ſillie ſoule weake bodie are ſubiect to fall. wherewith I am ſo beſet that had not beene preſerued by thee, it co not otherwiſe haue beene, but my b had periſhed & my ſilly ſoule bin ca ed into euerlaſting damnation.

But moſt ſweet Lord my ſtrong ſtle and d fence, my ſhield and buck my ſure refuge and ſuccour, who h continuall regard of the ſafetie of ſeruants, and neuer ſuffereſt them be ouercome with any kinde of e no to fall into any kinde of dange vouchſafe to forgiue me whatſoe I haue committed and done aga thy Diuine will, eyther ſleeping waking, this night, or at any t (ſecretly or openly) heretofore by reaſon of the corruption which rem neth in me.

And vouchſafe that as I haue thy protection, paſſed this night, ſo may enioy at thy mercifull hand whatſoeuer thy fatherly prouide ſhall thinke meet and conuenient mine owne, and for the reliefe of ſu as thou haſt committed to my char and gouernment this day and euer.

Eſtabliſh good Lord, thine holy ſ rit in me, & thereby ſo ſtrengthen m

hat I may withstand all euill moti-
ns of the flesh and vngodly desires of
he minde, and worldly vanities, that
I may feruently, as I ought, continu-
lly both in the morning and at night
nd at noone day, yea, and at all times
nd in all places, truely serue thee,
ithout hipocrisie, dissimulation, or
alice. And for thy mercies sake keep
e this day, & all the rest of my tran-
itorie life, from sodaine and vnproui-
ed death: keep my tongue & lips that
I speake or vtter nothing, which may
e either vncomely to bee spoken, or
hereof may redound hurt or hinde-
ce to my self or others. That I may
ndeuour as much as in mee lieth, to
peake and vtter those thinges which
ay be to the setting forth of thy glo-
y, maintenance of peace, & concord, &
o the reducing of such into the right
ay, as wander and goe astray. As
or slandering, lying, backebiting,
alsewitnes bearing, enuie, and such
ke, good Lord take vtterly from me
nd keepe my heart & minde from the
ost damnable sinne of murmuring
gainst thee, & from dispaire, that in
ll aduersities, tribulations and trou-
les, I may alwaies beare a patient,
ontented, faithfull, and a thankefull

mind, with full perſwaſion, that how
ſoeuer it goe with me, if thou ſuffe
uine aduerſaries being malicious
bent againſt mee, to reuile me, perſ
cute mee, to moleſt or hurt mee, o
thou permit my ſubſtance by any c
ſuall meane to bee diminiſhed, o
I ſuſtaine loſſe of friends, ſickne
of body, or hurt of my limmes,
proceedeth not but by thy diuine p
uidence, yea, onely of thy meere lo
and fatherly care, which thou ha
of mine amendment: for nothi
happeneth to thoſe whome thou l
ueſt (breede it within their weak
mindes neuer ſo great griefe, or ſ
it out neuer ſo contrarie to their d
ſires) but it bringeth with it ſome ſ
cret working of their good. Wher
fore in the name of thy Sonne Jeſu
Chriſt, I moſt humbly beſeech the
that thou wilt vouchſafe to ſettle
mine hart ſuch perfection of patienc
aswhatſoeuer either this day or he
after ſhall happen or befall vnto m
I may accept it as a moſt wholſom
medecine for my ſo deadly diſeaſe
ſecuritie: and ſo in hope of thy louin
kindneſſe and mercy, go forward th
day and all my life in perfect loue, b
fained zeale, and continuall obedien

o thy will. In hearing thy word attentiuely, in reading the same diligently, in following it effectually, & in praying vnto thee zealously & faithfully, imbracing all goodnes willingly and auoiding all euill warily, that so spending this day, I may the better proceed to the execution of my calling this weake following, to the releefe of my necessitie, & furtherance of my neighbours. That continuing vnto the ende I may receiue the reward of thy celestiall kingdome, which thy son Iesus Christ hath purchased with his blood, for al true beleeuers in thee: In number of whome, (sweet Lord) for the merits of him thy sonne, make me, that I with them, and they with mee, may continually sing laude and praise vnto the Trinitie eternally which grant for thy son Iesus Christs sake, Amen.

O Lord increase our faith.

Another short morning praier for the Sabbaoth daie.

ALl possible thanks I render vnto thee, most louing and mercifull father, that it hath pleased thee to be my careful watchman this night pre-

ſeruing mee from many euils, vouch-
ſafing ſleep vnto mine eyes, to the vn-
ſpeakeable comfort of my ſoule.

Let it likewiſe pleaſe thee, I hum-
bly beſeech thee, to giue mee grace ac-
cording to thine heauenly will, & ex-
preſſe commandement (as at al times
ſo this day eſpecially,) to imploy my
ſelfe to the ſeruice of thee, in all god-
lines and purenes of life, leauing al
bodily labours & exerciſe, as the ſanc-
titie which thou in the beginning gi-
ueſt vnto the ſeauenth day, when tho
haddeſt finiſhed all thy woꝛke, doth
iuſtly deſerue, Amen.

A Praier for the Euening.

When thou betakeſt thee to thy reſt,
Commit thee to the Almighties heſt:
For when thou lieſt downe at night,
Thou art not ſure to ſee day light.

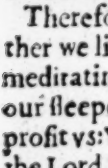
ALthough wee cannot at al
times duly examine our ſel-
ues, as concerning our lif
paſt, yet once in the day i
is moſt requiſite to conſider howe we
haue ſpent time paſt: namely, at nigh

to weigh what we haue done the daie before, and in the morning to consider how wee haue past the night. For although the night was ordained for rest, yet many wicked cogitatiõs creep into our mindes, whereby wee offende God, and that euen in our sleepe, and especially waking when wallowing vpon our beds, we let our mindes run after vanities, and so our hearts beeing caught with wicked desires, and contagious thoughts, sleepe stealeth vpõ vs, and possesseth our mortall bodies without any calling for Gods assistance or pardon, in which dangerous slumber, if God should dissolue the bodie from the soule, in what case were wee, dying without repentance? It greatly behoueth vs therefore, that our last cogitation (before wee take our rest, or shut vp the eye liddes of our hearts in slumber) should be of our time past and ill spent, and for the same to craue pardon, and that instantly in Christ, rensing our heart from all iniquitie, euen by an open confession thereof vnto GOD, vnto whose protection we may then referre vs & sleepe. Wee must, as saieth Paule, watch and be sober, singing praise vnto the Lord as Dauid did. Giuing him thankes for the helpe of his presence, that is to

say, for his protectiō the day past praying the same in the darke night, when all things by reason of darknesse are hidden, and when the wicked goe about their euill pretended purposes, to the disturbance of the godly.

Therefore, whatsoeuer we doe, whether we lie downe, or rise vp, let vs be medirating the law of the Lord, so shal our sleepe comfort vs, and our labour profit vs: Whether wee sleepe or wake, the Lord be our defence and keeper.

The Prayer.



Oh heauenly God & eternal father, giuer of al good things and protector of all that loue thee, I yeeld thee most humble & harty thanks for thy inestimable benefits, not onely for keeping and preseruing me this day, but al my life, that neither my enemies haue preuailed against me, as they sought & desired, nor any other misfortune, which within this world is incident vnto mankind, hath ouercome me, but hast like a louing Father, & carefull purueior, giuen and prouided for me all things necessary. Insomuch that I haue been well refreshed & replenished with the great benefit of feeding, and with the

gracious benefite of cloathing me, so that I haue not fainted through want of food, nor been oppressed with ouermuch cold for lacke of raiment, as with mine eyes (to my great griefe) I may and doe behold a number daily in diuers corners of the streetes and waies as I passe, who are most grieuously tormented with hunger, cold, sores, and sicknes, (lamentable to see) whome also thou hast bought most dearely, and yet sufferest them to be oppressed, and I who haue deserued no lesse, nay rather (good Lord) a great deale more than some of them, haue by thy fatherly goodnes not onely escaped those afflictions, but receiued at thy mercifull hands, infinite good giftes, and vnspeakable benefits, for which thine inestimable loue I cannot sufficiently praise thee. O Lord forgiue mine offences, which this day I haue committed and done against thine Almightie Maiestie, whether they be secret and vnknown, or open: whether they were done in youth, or at anytime since: pardon them, Oh God for Iesus Christes sake, and vouchsafe me thy grace to amend my life, & to returne vnfainedly to the seruice of thee. And forasmuch as I

can

cannot continue without thy continuall protection, vouchſafe to extende the ſame vnto me thy wretched creature this night, that I may quietly take my reſt, which thou haſte appointed for a refreſhment of my wearied members, and haſte ordained the night and darkeneſſe, as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that ende ceaſe from my labours and daylie affaires, & vouchſafe vnto me thy poore creature (who am of my ſelfe neyther of power to lie downe, nor beeing laid able to riſe vppe) thine eſpeciall aſſiſtance and helpe, that in thy name I may lie downe, & receaue at thy mercifull handes ſweete and comfortable reſt, not according to the greedines of my corrupt nature, but as ſhall be onely expedient for the refreſhing of my weake body. And for aſmuch good Lorde as thou knoweſt with what mortall foes, mankind is continually aſſaulted, both ſleeping and waking, who indeauour by all meanes to intrap vs by ſome euill or other, which we heare or ſee in this vale of vanitie to our delight, though contrarie to thy will, whereunto wee often yeelde, and that in the day time, much more

in

in the darke and the loathsome night, wherein all thinges are couered and hidden, and when the heauinesse of drowsie sleepe keepeth downe our vnderstanding: in which time of darknesse, such as intend to worke wickednesse, are most readie with diligence, abhorring the light, to put in practise their mischieuous deuises.

I most humblie beseech thee, Oh God Almightie, to preuent them in their euill imaginations, that in no wise they hurt me, & to grant (though sleepe to my body sufficient and not ouermuch) yet to my poore soule watchfull and diligent waking, that I fall into no danger, by yeelding to any euil in the sleepe of my body: vouchsafe also to gard and defend me, that nothing hurt me this night that fire consume mee not, nor any thing that belongeth vnto me, nor any other danger whatsoeuer dismay me. Keep me also good Lorde from sodaine and vnprouided death, and preserue mee by the watch of thine holy angels that I may take my rest in quiet vntil the morning, and then giue my life vnto the finishing of my duetie, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end, for

ſwhich thy fauor, & for all other things els neceſſary for me and all other for ſwhō thou haſt commanded vs to pray as for all ſuch as are in any kinde of affliction in bodie or inminde for the teſtimonie of thy truth, that thou wilt ſtrengthen them & thy whole Church in pure religion. For all ſuch as are ſicke and diſeaſed, that thou wilt eyther reſtore them to health, giue them patience, or receiue them vnto thy ſelfe out of this mortall life. Preſerue our Queene and Gouernelle, Elizabeth by thy diuine prouidence ſet ouer vs, and graunt that ſhee may continue to thy pleaſure, long and proſperouſly our vs: bleſſe this whole Realme of England, & vouchſafe to vs all true repentance for our ſinnes, bleſſe and defend our parents, brethren, ſiſters, kinſfolkes, neighbours, & all other whom thou wouldeſt wee ſhould commende vnto thee in prayer, whatſoeuer they bee, and whereſoeuer they remayne. And for the more true & zealous calling vnto thee for theſe things giue vs all grace in faith to ſay that prayer ſwhich thy ſonne Jeſus Chriſt taught vs ſaying.

Our father which art in heauen, &c.

O Lord vouchſafe to imbrace me

with

with the armes of thy mercy, vouchsafe to receiue me into the bosome of thy loue, shadow me with thy wings, that I may safely take my rest this night in peace in the name of thy son Iesus Christ: in whose name I refer me wholly vnto thy louing protection, beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee in thy celestiall kingdome, sweet God, Amen.

Oh Lord into thy handes I commend my soule, beseeching thee to blesse, preserue, and defend me this night and euermore, Amen.

O Lord increase our faith.

Another short praier for the Euening.

O Almightie Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed vnto me thy poore creature, not only protection against all dangers and euils, but also all things necessary: I humbly beseech thee of that same thy mercie, and for thy son Iesus Christ his sake, to extend the like protection, and fauour towardes me this night, that

that I may inioy at thine handes sake and quiet rest, to the comfort and refreshment both of my body and soule, for Iesus Christes sake, Amen.

A Praier for the pardon of our sinnes, which cause the Lord to afflict euen his children: a necessarie praier for one any wise afflicted.

THe wise man (saith) Sinne bringeth man to misery. Therefore there needeth no long discourse to moue vs to seeke to remoue from vs this dangerous guest, who being lodged in vs vtterly alienateth vs from God, for we cannot retaine God, & be at one with Sinne. And therfore doth the Lord as a father most mercifull worke for our reformation by a meane most fit for our amendement. For when he holdeth vs in our securitie he seeth vs altogether wanton and proane to euill, to rebellion and wicked life, and securitie commeth of fulnes of all worldly delights, as riches, friends, pleasurs, & to haue want of no bodily or corporall helpe: Therefore doth the Lord suffer the reprobate to wallow in their owne desires not restraining them from per-

forming their owne lustes, he permitteth them to fill vp their liues in pleasures vntill the day of slaughter. But worketh contrary with his deare children, whom he loueth and tenderly carrieth as it were vnder the shadowe of his protection: hee suffereth them to be plunged not in delightes, but in miserie, he suffereth them to bee wrapped in many euils, to the end that they dote not vpon a secure estate heere: but rather through aduersitie and affliction maketh them wearie of this world, that they may desire heauen, he maketh them to know themselues to be but wretched men as of themselues: and to haue all their helpe from him. And affordeth them leaue to come vnto him in their distres, & is fatherly pleased not onely to heare them but to helpe them, calling them most lo ingly saying, come vnto me &c. If we were as readie to say in our harts and performe in our deeds, we come Lord, and to cast away al lets and hinderances of worldly things, we should assuredly find fauour and helpe in the day of trouble.

To this end therfore is this praier following compiled, that the afflicted may first consider how dangerous

a thing ſinne is, & that it worketh miſerie in vs, & that we muſt firſt ſeeke to be vnburthened of it before we flie to God to be eaſed of affliction, which praier being faithfully vſed, ſhal eaſily worke comfort in calamity: and either attaine at Gods hands releaſe of the croſſes which are grieuous vnto vs, or patience to beare them with inward conſolation. It is no ſtraunge thing to the godly to be afflicted (as Iames ſaith) neither are they vnaccuſtomed to pray for them: therefore for thoſe that can not well vtter their grieke, to ſatiſfie their godly inwarde deſires, I haue beene willing amõgſt the reſt to inſert this, which no doubt will yeelde them no leſſe conſolation than to my ſelfe, to whome it hath bin more precious thẽ the moſt pure gold.

A godly motion to the three praiers following.

AS there can be nothing to the ſicke man more ſweet & acceptable, then that which he in his own cõceit thinketh ſweete, ſo to the man that groneth vnder the burden of a ſinfull cõſcience, or an hard eſtate in this

this worlde, there can be nothing more sweete or delightsome than that which may ease the inwarde minde (which is for the most part troubled with sorrow for the same). It is therfore expedient in naturall reason, that for the bodie the things bee prouided, which may agree not onely with the taste, but with the health of the bodie of the sicke man. But farre more expedient it is, that some meanes be carefullie sought, for the disease of the troubled mind, whether it bee in respect of sinne remaining in all, or in respect of a miserable estate in this life, not equally common to all. For the mind ouercaried with doubt eyther of beeing forgiuen in respect of sinne, or of being relieued in respect of a low estate, without some sweete comfort, carieth the soule to desolation, and layeth (as it were) before the eies of the naturall mãn nothing but humaine deuises, and pollicies of reason, to intangle the poore soule with the net of vtter dispaire, or dangerous presumption, which both are euill: So a staied confidence in the merits of Christ in true reformation of life, banisheth all feare of death and hell, in respect of sinne, & resting truly vpon the prouidence of God to receiue

ceiue in his good time things requiſite for our bodies, expelleth all feare of periſhing, in reſpect of a low and miſerable eſtate in this life. Without ſinne no man liueth, and therefore a neceſſary medicine is praier, for the preſeruation of all. Without worldly troubles fewe can liue, or at leaſt in great danger of many caſualties, & the moſt ſecure can not ſay, I will be ſafe one houre. Nay he muſt confeſſe his eſtate miſerable, the beginning miſerable in wayling, crying, and howling: the middle miſerable in trauaile, labour, checkes, enemies, and many euils: the end miſerable, in diſeaſes, in ſicknes, in weakenes, diſdained of all, & caſt off at laſt as duſt of the earth, & dung of the field, and the fatteſt, the faireſt, the fineſt, the wiſeſt, the wanteneſt, & worldlieſt, meat for the wormes. Let no man then glorie of a rich, or be diſmaied at a poore eſtate, but acknowledge that the rich as well as the poore, the king as wel as the begger, the higheſt as wel as the loweſt, al & euery one hath need of this medicine of praier, to be either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo cõmon to all, if not at one time, yet at another. The ſunne riſeth ſhining, it may ſet ſhowring, there is no eſtate permanent

manent, but hath in it varietie in proceeding, & alteration at the end. But these counsels are tedious to thē that trust to their treasure: these persuasions are but peeuish to passe such in pleasure: the poore man perhappes heare them, the zealous will assured-ly learne them, & the godly will carefully performe them, not onely in respect of miserie, and for the bettering of a lowe estate of this life, but in respect of sin, the originall ground of all our miseries, the beame whereof beeing taken away, wee shall see clearely that to a wise man riches is not more sweet nor pouerty more sower, worldly preferm̄ēt not more to be desired, nor a low estate more to bee condemned, prosperitie more to bee wished, or aduersity more to be disdained, than may giue such a taste to the sicke soule, as may in a cleare conscience say, & in actiōs performe, that it hauing nothing, possesseth all things, being poore it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portion great or small, his estate high or low, his calling glorious or base, according to his good pleasure, that according vnto the vse or abuse of his good creatures, & according to the minds & demeanors

of

of men, he may giue in the end eter-
nally, ſweet or ſower, glorie or ſhame,
life or death. And therefore that all
eſtates may be to the glorie of him &
our comfort, bee it here in this life
high or lowe, let vs with contented
minds firſt ſeeke to remoue the cauſe
of all euils, the heauy burthen of ſin,
and that in the mercie of Chriſt, for
whoſe ſake he will then giue vs that
which in this life ſhall be for his name
glorious, and for our ſoules profitable,
namely for ſinne, true repentance, for
riches, due thankefulneſſe, and in the
moſt miſerable eſtate perfect pati-
ence. Which God graunt.

¶ A very godly and neceſſarie prai-
er, deuided into three parts, where-
of the firſt containeth a deuout &
zealous petitiō for the forgiuenes
of ſinnes, and eaſe in aduerſitie.

O heauenly Father, which
art moſt glorious, migh-
tie, and holy, I humbly
ſubmit my ſelfe vnto thee,
proſtrate vppon the knees of my
heart, as not worthy to lift vp mine
eies vnto thy throne of mercie, much
leſſe worthye of mercie: yea, ſuch

(Oh

Oh celestiall father) is the corruption of mynature, the frowardnes of my heart & the readines therof to offend thee, that I am forced in a guilty conscience to cry out and say, O Lord rebuke mee not in thine anger, nor chastise mee according to the measure of the wickednes which is in me.

Oh deare Father, necessary it is that thou correct me for my faults, but yet in mercy, for that is my instruction, not in iustice, for that were my condemnation.

Thou O Lord hast made me and framed me in my mothers wombe, yet was I conceiued and borne in sinne, and so most wretched.

The whole race and offspring of Adã of whome I am borne according to the flesh) is corrupt, there is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so presseth him downe, that he groueleth in the puddle of many noysome desires.

Seeing then (good Father) that flesh and blood cannot carry in it selfe perfect sanctitie, so long as it abideth heere below, but is diuers waies polluted with vncleannesse, how can I poore

poore ſinnefull wretch, but crie and confeſſe that I haue ſinned.

The moſt iuſt haue bin and are the feeling of their weakenes iuſtly conſtrained to ſay, that the things which they ſhould doe, they doe not and contrariwiſe, that which they ſhould not doe they doe. Seeing then (Oh deare Father) that weakenes reigneth in all fleſh, conſider in mee that I am but fleſh, & therefore weake and prone to fall, & to abuſe thy graces and bleſſinges many wayes beſtowed vpon me.

Oh deare Father, great is thy mercie, looke not therfore ſtrictly what is done amiſſe in mee, but pardon mee, ſay vnto me, as thou ſaidſt vnto Paul My grace is ſufficient for thee. Thou O Lord is my hope, let me not be ſent emptie away.

O that it might pleaſe thee to turne thine eyes of mercie, not of anger towards mee, and to extend thy grace to my true and vnfained reformation? I hope it (O deare Father) though I haue not deſerued it.

The example of thy free pardon baniſheth diſpaire. Paul, Peter, Dauid, & Marie Magdalen and other offenders, haue freely receiued comfort, where

ey deserued punishment. And there-
e (O Lord) forget not now the hū-
sute of a sinner, approaching vnto
y throane in the name of him, for
hose sake they were pardoned, name
n the merits of Jesus Christ thy
are sonne, in whom as thou art wel
easd, be pleased likewise to pardon
e.

I stand not (Oh deare Father) to
use or iustifie my selfe, pleading not
iltie, so should I rightly bee con-
mned.

No I doe not onely with silence,
t euen with lippes from the heart
e out against my selfe, guiltie Lord
iltie.

e what is there then to bee of iustice
peaed (most louing Father) but the
adfull sentence of condemnation?
ut thy mercie is greater, and there-
to I doe appeale.

O death then where is thy sting?
ll where is thy victorie? the sting of
ath is sinne: But blessed be thy son
hrist Jesus, who hath ouercome
th it and hell, and adopted vs into
y fauour againe to inherit eternall
e by the shedding of his blood.

Oh deare Father comfortable and
eet is the due consideration of our

safetie

safetie in Christ: yea most precious
the peace which the true contempla
on of his sauing health worketh
the faithfull man. For by him we
forgiuen, by him (deare Father) w
come vnto thee, and by him we obta
of thy free mercy what is most nec
sary in this life, by him we liue he
and in him shall we liue for euermo
be it so deare father.

Oh great is the comfort which
by him ministred vnto vs, he bei
onely righteous we meerely wicked.

Oh good Father, forgiue therefo
for his sake that I haue done amis
lay not my sinnes secret or manifest
my charge: but as thou hast promis
shewe mercie for thy sonnes sake, an
leaue me not (deare Father) vnto m
owne will and corrupt desires: b
bridle mine affections and restrai
them with the raines of thy grace, co
duct me in thy waies and keepe m
vnder the shadow of thy wings, th
I may do those things which may b
pleasing to thee, and shun the thing
which may offend thee.

Oh heauenly Father thy creatu
I am, thou madest me and hast migh
tily preserued mee vnto this day, an
notwithstanding most gracious Go

rebellion and impious behauiour
wards thee, hast raised mee from
king of my mothers breasts, vnto
y present estate, best knowen to thy
fe. Yea deare Father, what I haue
en thou knowest, how and in what
se I stand prosperous, or aduerse,
ou seest: and the rest of my pilgrim-
e daies, what and how many they
ll bee, thou considerest, from mee
ncealed.

I wretch can not call againe the
ies of my race past, wherein I haue
spent much acceptable time, yeel-
ng my will to the waies of wilfull
d vntamed youth. And now deare
ther, intending to redeeme the
e lost and to frame mine affections
reformation, I find in my selfe not
y vnablenes, but cleane contrarie
ires, which not onely neglect thy
aces, but also procure daily & ac-
lomable allurements to sinne.

Therefore (O deare Father) great
he benefite of correction to euerie
n, and most dangerous, a secure, &
alling estate in this life: and that
t mercifull God, I acknowledge,
ause thou vouchsafest me a calling
ompanied with affliction, namely,
h many crosses & calamities, pe-

rils,

rils and dangers, to ſodaine death ſickenes, caſualties, enemies, hunger thirſt, ſlaunders, pouerty, and want neceſſary things which in this life ten moone vs to ſeeke thee.

Theſe things (O Lord) I feele my paſſage through this perilous tourney in this wildernes of care wherein I walke, and (ſenſeles as am) not conſidering the benefit worldly troubles, ſeeme diſpleaſed miſcontent with that eſtate wher thou deare Father of mercie affor me. It is painful & hard, poore, & ig minious, and therefore doth fleſhly fections grudge thereat, humane re ſon doth repine thereat, and worldl men diſdaine me: grant therfore th euen in heart willingly I may ſubm my ſelfe and all mine indeuours, u thy gracious direction, to thy mercif prouidence, & prouident care wh thou haſt of all thy ſeruantes: ſo ſh my vocation guided by thee yeeld ſu ficient fruit and increaſe, to the co foztable releeke of me and mine.

In vaine were it to frame my w to diſpoſe my handes, and to addr my hart to worke my better eſtate, cording to the courſe of worldly po cy, and wiſedome, which is fooliſh

fore thee, for so should I shew my
lfe doubtfull of thy mercies, careles
thy comfort, and obstinate against
y good pleasure. Blesse thou my
its, frame my handes, and all the
embers of my bodie to do that which
ay tend to the discharge of my dutie
thee, & then I know all good things
all bee ministred vnto mee, bee it so
od father for thy sonnes sake Jesus
hrist, Amen.

O Lord increase our faith.

The second part.

A godly petition tending to worldly reliefe, and that our vocations may prosper.

Y mercifull GOD and deere Father, forasmuch as thou hast commaunded vs first to seeke the kingdome of heauen and the righteousnes therof, & all worldlie things necessary shalbe ministred vnto vs, vouchsafe to expell out of my hart all desires of worldly prosperitie, repugnant against thy will

will, and ſo direct both my mind & m
inward affections, as alſo my body
externall actions, that I may inward
ly rightly conceiue, & outwardly du
ly execute thoſe things which I a
in ductie to thee, and loue to my chr
ſtian brethren bound to performe. A
vouchſafe (good Lord) ſuch proſp
rous and gracious ſucceſſe vnto m
labours, that my eſtate may be ſuch (
it pleaſe thee) as I may be able there
by to wade and paſſe through th
hard and miſerable world, rather a
ding, aſſiſtant, and comfortable to t
poore and helpleſſe, than chargeable
burdenſome vnto the rich. And th
I may be able and willing to fulf
the rule preſcribed by thy Son Chr
Jeſus, to pay all men, and to owe n
thing vnto any but good will. S
deere father ſhalt thou vnburthen m
of a heauie charge.

And although (oh Lord) I pr
ſently ſee no meane of helpe, no ſh
of reliefe, nor means to performe th
I ſhould, yet deere father ſeeing
our comfort it is commaunded vs, T
aſke and we ſhall receiue, to ſeeke a
we ſhall finde, to knocke and thou w
open, And again, thy Sonne furth
to aſſure vs of thy fatherly care of

in this wise encourageth vs to come vnto thee in al our necessities, saying, Whatsoeuer yee aske the Father in my name shall be giuen you, yea in a time conuenient, yea, when it shall be most to our true comfort & reliefe. Wherby I learne, that to aske in mine own name, as a person worthy to receiue what I want, I dare not: to seeke as of my selfe able to find, I can not: & to knock as a guest worthy of my selfe to be entertained, I shall be shut out: So that happie am I that haue such assurance of my request to be granted of things necessary to be found, & to be entertained into thy fauour in the name of him, for whose sake neuer any asking in faith departed emptie, none seeking comfort and found it not, nor knocking for thy grace, and entred not into the assured harbour of thy defence.

I can not therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes, craning it in his name: and for my worldly comfort & reliefe, though I see no meanes in fleshly reason, to ease me of the importable burthen of an hard and miserable estate (which yet is better than I deserue) I consi-

der (Oh Lorde) that infinite are the
meanes which thou vſeſt to relieue
thoſe that in thy Sons name aſke
of thee, yea, beyond humane expecta-
tion thou worke ſt for thy ſeruants.
Thou increaſedſt the oyle and meale
of Helias hoſteſſe moſt miraculouſly,
thou feddeſt him paſt hope in the wil-
dernes, thou broughteſt water out of
the hard rocke for people to drinke,
rainedſt down Manna for them to eate,
yea, thou feddeſt a huge companie of
people with a ſmall outward ſhewe of
bread. And ſhould I not aſſure my-
ſelfe deare Father, that although I
haue deſerued to periſh in want, thou
wilt relieue mee with ſufficiencie,
though I deſerue pouertie, thou canſt
ſend plentie. For thine is the whole
world, & all that therein is, thou diſ-
poſeſt thy creatures to man as thou
wilt, thy good and fatherly care of thy
children is alwaies great, & thy pow-
er infinite. For thy ſons ſake good Fa-
ther, I craue not abundance, only
that I may be able to diſcharge my du-
ty of my calling to thy glory, my ſoules
health, & the benefit of thoſe that be of
the houſhold of faith: giue me there-
fore neither pouertie nor riches: but
a neceſſary and competent liuing. Am

wisdome to execute my calling in
obedience vnto thy sacred will.

O Lord, I do most humbly depend
pon thy prouidence in all things:
ant therefore that neither pouerty
riches, prosperitie or aduersitie
mooue me from thee, either to pre-
me or to dismay, considering ẏ thou
ndereſt relieſe to euery liuing crea-
re, and the most presumptuous doe
ten want: The lyons roare, and yet
nt their food, and the most simple
e satisfied, seeking relieſe of thee:
ake me therfore humble, and in all
uerence to seeke at thy hands what
my selfe I can not obtaine.

Although in thy wisdome euen of
ercie, thou sometime trieſt with ad-
rsitie and want (for patience sake)
en the most godly ones whom thou
arely louest, yet so that thou leaueſt
em not destitute in their greateſt
ed: Such is thine vnsearchable
sedome, that thou worketh for the
st, when naturall reason accounteth
the worſt: let me therfore in all
ings and at al times rest vpon thee
ith an vndoubted hope of gracious
ceſſe.

Deare Father, in all humility I re-
re me wholly to thy diuine care &

prouidence, beseeching thee in the name of him thy sonne Christ Iesus, & for his sake that it may please thee to be mindfull of me a poore wretched creature, who rightly deserues nothing but punishmẽt for my manifold iniquities, yet in his name I humbly presume to aske these things which thou knowest necessary and expedient for the relieue and comfort of me poore wretch, my wife, my children, and family: Thou deare Father, hast thus promised, vouchsafe euen so to performe it, speake the word and things shalbe done as thou wilt, yet thy will is thy word, & what thou wilt cõmeth to passe, to the rich comfort of thine beyond that they aske or looke for.

So that (O Lord thou seest & best knowest in what estate I presently stand, & that I am diuers waies endangered. Yet is it in thy power (good Lorde) to preuent what soeuer euill imminent, & so to aide me, so to assist me, & to worke for me, ỹ notwithstanding in worldly imaginatiõ I be like to fall into vtter mislike & condemnation of ỹ world, yea, into meere misery which my enemies greedily gape for, I may by thy most gracious meanes be so deliuered, preserued, & relieued, that

what

what I cannot in respect of my low e-
tate now presently performe as I
ought & would, & as is expected of ma-
ny, I may in thy good time to the dis-
charge of my duetie to thee & them, to
my comfort bring to passe, without
worldly compulsion nowe threatned.
Bring these things to passe deare Fa-
ther according to thy good pleasure, &
in the meane time vouchsafe to mitti-
gate the rigor of their hearts that seeke
violence against me. Make me patient
oh Lord and vnfainedly thankfull: in-
crease my faith, and favour my case:
consider my distresse, & giue me cõfort,
afford me thy wisdom to governe my
affaires according to thy wil. And for-
asmuch as it hath pleased thee to lay
the yoke of Wedlocke vpon me, which
naturally is accompanied with many
cares, vouchsafe (oh Lord) to make it
comfortable vnto me, and grant that
my wife may shew her self a sweete
and ioyfull companion vnto me. Fur-
nish her (oh Lord) with perfect wise-
dom in thee, endue her with the know-
ledge of thy truth, vouchsafe her godly
and decent qualities, giue her patience
and thankfulnesse in all thinges, and
giue vs a grace each to loue other, & to
all in loue & charity with all men. And

grant vs a godly care of the vertuous and godly education of our children & familie, and indue them (good Lord) with such inward towardnes to follow thy will, that they may grow by daily, and increase continually in thy faith, feare, and loue, & the true knowledge of thy word, and will, & ablenes to vs and them, to follow the trueth thereof vnto the end.

O Lord increase our faith.

The third part.

For the estate of the whole Church.

O My deare father, vouchsafe to blesse and preserue all those for whom thou wouldest vs should pray, namely our Queene and Gouernesse, defend her with thy hand from the bloodie desires of her and thine enemies, giue her a staid confidence in thy defence, & ioyfull dates to raigne ouer vs, grant vnto her zealous care of the furtherance of thy word in true Discipline.

Endue her counsaile (O my Lord) with thy grace, direct them in their deuises, by thy holy spirit, that as thy word

word prescribeth, they may maintain by godly pollicie, the safetie of her our Soueraigne thy seruant Elizabeth, that they may truely seeke the preseruation of true Religion, the aduancement of thy glorie, the quiet of the church & cōmonweale of Israel, Frame their hearts (Oh Lord) to execute iustice without respect of persons, to giue to euery mā by the sword of their authoritie that which is truely due, giue them will & ablenes to find out & cut off the secret and open enemies of the Church & Christian religion.

Oh Lord rise vp in the behalfe of thy seruants, that are any where afflicted or endangered for the testimonie of their truly afflicted consciences. Defend them, O mercifull God from the hands of the wicked men aduersaries to the crosse of Christ, confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them down, and let them rise vp no more. So shal thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, aide them with thy grace, and giue them both knowledge and will, and boldnesse to teach the truth by word, exhortation, and

doctrine as also in life, conuersation, and all externall godly behauiours.

Blesse and keepe all thy children (O Lord) wheresoeuer they remaine, & of what estate, condition, calling, or ministery soeuer they be of, & graunt amongst thy children such a mutuall consent in true religion, that in these hard and dangerous daies, one may shew himselfe helpfull to another, as thou hast commanded: graunt reformation to sinners. Be patient (O Lord) and pleased with vs in Christ thy sonne, and lay not the punishments & plagues vpon this land, which for the iniquities therof it hath deserued. But call vs home vnto thee in hearty repentance, as thou diddest those of Ninive: and make vs all partakers of thy blessings, which are tending to godlines of life, and banish from our harts the vngodly cares of this world, that when thy son Christ Iesus shall come againe, we may with ioy meet him in the clouds, & from thence forth accompany him in his heauenly kingdome in ioy for euermore, Amen.

O Lord increase our faith.

Oh our Father which art in heauen, Hallowed be thy name. Thy kingdom come. Thy wil be done in earth as it is

in heauen. Giue vs this day our dailie bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs frō euill, Amen.

Oh Lord let thy mightie and mercifull hand bee still our defence & comfort, thy mercies and thy louing kindnes in the merits of thy sonne Christ Jesus be our saluation, thy sacred worde our direction and guide for euer: Thy grace and holy spirit our continuall consolation, and thy louing promises in Christ thy sonne our comfort heere in this worlde, and in the end his merits our reward in heauen. Bee it euen so good Lord, Amen.

Turne not thy face oh Lord from vs in the miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs towards thee.

The Prayer.

Oh Lord heare my prayers, and let my cry come vnto thee, Oh Lord forsake me not in the time of my need. In my tribulation, haue regard vnto me a wretched creature, a worme and

no

no man, an outcaſt of the people, a captiue, and ſuch a one, as hath none other refuge, no other aide, no other helpe, no other ſhielde to defende my dangerous eſtate but thou my God, in the merits of thy Chriſt my Ieſus and Sauiour, for whoſe ſake (Oh deare Father) looke in fauour vpon mee: for in his name I come to thee, and rely onely vpon thy mere mercy in him to be comforted. For thou (O God) art moſt mightie, and therefore able to do all things, thou art mercifull and therfore moſt mindfull of the afflicted, thou art neere at hand, and therfore alwaies readie to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to lift them vp that fall, and to ſuccour thoſe that are at the point to periſh. Liſten therefore deare father, liſten vnto me and heare me, and refuſe not my humble complaint, although I bee a ſinner, and haue deſerued no fauour at thy handes, haue mercy vpon me, O God, haue mercy vpon me. And although trouble and daunger appeare on all ſides, although there be no helpe like to come vnto mee to eaſe mee, yet bee pleaſed deare father, to ſhewe thy louing coun-

nance

mance towardes mee, for it is it that maketh glad the sorrowfull heart, that reioyceth the afflicted soule, and that relieueth with inward comfort, the mindes of those that are outwardly laden with great and manifolde miseries. Oh deare God, heare my request, consider my cause which before I speake thou knowest, before I aske thou considerest, and seest the perils wherein I stand, before I cry, and the meanes whereby I may be deliuered, thou knowest. Oh Lord, extend thy aide, and make me free: heare my voyce with which I crie vnto thee: Haue mercy vpon me, and comfort me a poore wretch, a distressed and wofull soule, vnto thee Oh Lord, vnto thee I make my mone, to thee, to thee I referre my cause, yea in the name of him, in whose name thou hast promised to heare when we call, to grant when wee aske, and to send comfort when wee seeke it of thee. But alas I am weake and feeble, I am wicked, & my dulnes will not suffer me with constancie to perseuere in such ardent zeale of the heart, as thy word prescribeth, and thy goodnesse requireth: Such and so many are the frailties of my nature, that many fan-

tasies

taſtes and wicked imaginations poſ-
ſeſſe my better part, when both tongue,
heart, and ſoule ſhould bend all their
powers to the ſeruing of thee onely. I
earneſtly endeuour to perſeuer in the
true & obedient affection which thou
requireſt and vnhereunto my duetie
bindeth mee. But alas I cannot con-
tinue, I fall many times when I
thinke to ſtand faſt, and I faint in
my greateſt deuotion, I doe that I
ſhould not doe, & do not what I ought
and would doe, ſuch is the weakeneſſe
that is in me.

Oh Lord ſtrengthen me, who hum-
bly appeale vnto thy mercy, that ſeeſt
my frailtie, and my proneneſſe to idle
imaginations euen in the time of pray-
ers, when my minde ſhould be onely
fixed on thee: yet accept my willing-
neſſe (good father) and call to mind the
loue thou beareſt to Chriſt thy ſonne,
for whoſe deſerts thou haſt promiſed
to account euen our imperfections per-
fect: and our prayers (though accom-
panied with manifeſt weakneſſe) ſo
ſweete through his mediation, that
thou wilt ſend vs thy mercies to com-
fort vs. Let it therefore pleaſe thee,
(good Lord) in him to heare mee, and
according to the multitude of thy mer-
cies

ies in him to looke vpon me, to heare me, and to relieue me, & to bring my soule out of distresse.

Go not I beseech thee far from me, for I am poore and helpelesse, leaue me not destitute of thy help, though I be weak and slow to come vnto thee. Oh deare Father, I cry often vnto thee, & yet thou seemest to cast thy face from me, leauing me (as it were) vnto my selfe. But I pray thee come vnto me, come vnto me, and let thine holy spirit make his abode within the chamber of my hart: let the very bowels thereof triumph & reioyce in thee: so shall the corruption of my nature be more and more subdued, & my idle & vntamed affections be banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter, as thou hast heretofore in my greatest troubles comfort me, and in my heauiest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might be pleasant in thine eares (deare Father) Oh that thy loue might renew it selfe againe towards me. Oh deare father, that it might please thee to cause the thoughts of my heart, and the continuall

nua'l meditations thereof, to be truly ſettled in zeale of thee, and that all that I ſpeake, thinke, or doe, might be ſuch as thou allowe'ſt: So ſhould my heart onely ſeeke thee which now deſireth vaine things: my ſoule ſhould cleaue vnto thee, which now moſt vnconſtantly wauereth and gaddeth from thee. Oh deare God, and louing Father, great is thy mercie: turne therefore thy louing countenance to a wretch that thou haſt made, and caſt me not off in diſpleaſure. Thou haſt heretofore helpen thoſe that haue come vnto thee, thou haſt relieued them, thou haſt moſt graciouſly deliuered them from many troubles: yea thou haſt heretofore beene moſt helpfull vnto me, thou haſt not ſeene me for euer want thy aide, but haſt reached forth vnto mee the things which in wiſdome thou ſaweſt needfull for me, and that deare Father though I did not at any time, neither can I for euer deſerue the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to helpe me in thy good time, elſe ſhall I periſh. For man often promiſeth, and can not performe, but thou promiſeſt and ſhewe'ſt thy ſelfe both able and ready to performe

e things which are most to our cō-
t. Hepe, helpe, therefore good Lord,
vaine is the helpe of man.

O Lord God of hosts, if thou wilt
ou canst help mee, if thou wilt thou
nst relieue mee, if thou wilt thou
nst turne all things for mee to the
st, though I haue deserued the
orst: if thou wilt, thou maist worke
es comfortable passage throughout
is vale of miserie, though not to the
utward comfort of flesh and bloode,
t to the inward ioy of the heart and
ule: thou canst in greatest affliction
ew fauour, and in greatest temptati-
ns giue vs a way to wade through,
ithout offending thee, and to turne
l to the increase of true faith, and
rfect patience.

Be therfore contented and pleased
(O Lord) to do for me what thou seest
ost meet and expedient: for Lord my
isedome is foolishnes, mine owne de-
ises are merely against my selfe, but
hat thou worke st shall come to good
and comfortable issue and effect.

Arise vp therfore (deare father) a-
sebp in time, and shew thy selfe a de-
nce and helpe of mee thy poore ser-
ant, that mine enemies and such as
ane not thee before their eies may

not

not preuaile against mee, but either be
conuerted or confounded: & that such
as haue iust cause to trouble mee, be
not rigorous towards mee but may
haue patience with me.

Let saluation and health come vnto
mee from thee: let mercy, peace, and
trueth be alwaies knit together in me
and let the loue of thee banish all other
loue which is not of thee.

So shall my doings please thee, and
thy graces comfort me: my praiers as-
cend vnto thee, and thy blessings flow
downe plentifully vpon me.

O Lord euen the very roote of my
heart reioyceth to thinke of thy louing
kindnes: my soule danceth within me
to thinke that it hath found so comfor-
table a way to the fountaine of her sa-
uing health: yea, all the members of
my bodie are glad at the consideration
of the benefit of thine assured fauour to
Christ thy Sonne towards me. In
whose name I cast the whole bur-
then of my troubles, both outward-
lie of my worldlie estate, and inward-
lie of my poore soule vpon thee, be-
seeching thee to assist me, and to ease
me, to hold me vp, and to send me such
comfort of my estate be it high or low
as may best please thee, whether it be

(good

ood father) to lay it more and more
nay in respect of the outward crosse,
to make it more light and tollera-
e to my weak flesh, in respect of some
eward comfort.

Let me not be doubtfull, but assured
thy fauour in all things, in weale &
oe, humbly beseeching thee to con-
er my estate, best knowne vnto thy
fe. What I am thou knowest, how
n what case I stand thou consider-
st. Deale therefore in mercie w̄ me
all things according to thy promi-
s in Christ Jesus thy son, in whom
ou saiest thou art well pleased.

Be pacified with all thy seruants
O Lord) and looke fauourably vpon
, & as thou art full of goodnes, yea,
thou art all goodnes it selfe, let vs
t glory in any thing, but onely in
is, that we know thee, & that thou
thy goodnes regardest vs. And giue
grace (O Lord) with vnfained lips
sing forth thy praise, and that our
artes may continually study thy
ghteousnesse, and in the truth of thy
rd to exercise our selues day and
ght, for euer and euer, Amen.

Let thy mercie and louing affection,
eare Father) be our continuall com-
fort.

fort. Let thy holy hand be our aid, and thy grace our protection: thy holy word our direction, and thy bleſſing ſpirituall and worldly, our reliefe and ſafetie for euermore in thy truth, Amen.

O Lord increaſe our faith.

¶ A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they crie:
Bewray thy faults to him in time,
Who ſhall in Chriſt forgiue thy crime.

FOraſmuch as all men by nature are ſinners, and none (Chriſt excepted) euer liued without manifold offences: Let vs with Dauid confeſſe that wee haue ſinned, that wee haue dealt wickedly in tranſgreſſing the law of the Lorde. For who ſo hideth his ſinnes ſhall not proſper, but he that confeſſeth them and forſaketh them, ſhall finde mercie: As for example, When Adam had broken the commaundement of the Lorde, hee excuſed his fault and was curſed: but Dauid confeſſing his wickedneſſe found fauour.

The

he lost sonne after long going a-
ay, at last returned confessing his
ult, and obtained pardon.

Iohn Baptist when he first preached
e gospell, baptized none but such as
onfessed their sinnes: wherefore let
s faithfully & continually vpon our
nees acknowledge our sins, and pre-
are our selues to vnfained repen-
nce, and vndoubtedly wee shall ob-
ine mercie at the hands of the Lord,
ho (if we acknowledge our sinnes) is
aithfull to forgiue them, according
o his promise. Wherefore let vs ac-
owledge our sinnes vnto the Lorde,
nd not hide our iniquities from him.
et vs confesse against our selues, and
e will forgiue all our sinnes. For who
aith he is not a sinner, he is a lyar, &
here is no truth in him.

The Praier.

O Omnipotent father and euer-
lasting God, from whose wise-
ome and knowledge no secrets are,
e may be hidden, but doest consider
nd plainely behold the workes, the
oordes, and thoughts of all crea-
ures, I a most wretched sinner hum-
ly beseech thee of thy infinite mer-
ie to haue compassion vpon my sins,
hich are so great and grieuous, so

many

many, and they ſo vile and loath
to thine heauenly eies, that thou c
not abide to turne thy pure eies o
uing countenance towardes me.
Lord I doe confeſſe, that my conc
tion, my birth, yea, & all my life h
beene in ſinne, our fathers & moth
were ſinnefull euen from the ſtock
our great grandfather Adam, wh
blindnes ſhould haue beene our li
and whoſe ſight was turned to
blindnes and darkneſſe, by the dec
full and moſt vile allurings of tha
nemie of ours, the wily & moſt ſub
ſerpent ſathan, by whoſe enticeme
our forefather (being cloathed w
innocency and ſimplicity in moſt p
and vnſpeakable happines) was
ued to the deſire of the knowledg
that, that thou wouldeſt hee ſho
haue beene ignorant of, & which th
hadſt vtterly forbidden him. By h
king of which thy commandem
hee, with Eue (whome thou hadſt
dained of his own fleſh to be his co
panion and comfort) were with th
Angell (according to thy determin
will) driuen out of Paradiſe, a pl
of ioy, to a pitte of ſorrowe, fr
good to euill, from eaſe to labour
trauaile, from quietneſſe to trou
fr

om wealth to want, from light to
rkneſſe, from mirth to mourning,
om ſuccour to be ſuccourleſſe. Inſo=,
nch (oh Lord) as hee our Father
rchaſed for vs his children, none o=
er poſſeſſion or inheritance but the
nhappie entrance into ſinne and cor=
ption. And we his children, beeing
ſucceſſion ingraffed in this deteſ=
ble ſtocke of ſinne, haue hitherunto
notwithſtanding thy moſt louing.
d by ſo ſundry meanes calling vs
thy holy Goſpell of comfort) con=
nue therein, to our vtter perdition,
ſerued death & deſtruction: I con=
ſe and acknowledge my ſelfe a run=
gate, outcaſt, and trewant, and of
y ſelfe altogither vnable to caſt a=
ay & lay aſide theſe workes of darke=
es, and obtaine againe the lanterne
light. And I am ſorry (oh Lord)
om the very bottom of my heart, that
haue offended thee ſo willingly, and
ſobediently ſtrayed from the waies
thy lawes. Yea, Lord, I doe vnfai=
dly condemne all my former life to
moſt vile, determining in heart, by
y grace to forſake ſin, & cleaue vnto
olineſſe and pureneſſe of liuing, to
cline from euill, and to do good. And
erfore moſt humbly (euen vpon the

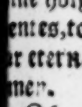
knees

knees of mine heart) I beſeech the almightie maieſtie, to liſten with mi willing and attentiue eare vnto m groanings, ſecret ſighes, and vnfain repentance, and with the eyes of t mercy, to behold my lamenting ſpi & that thou wilt vouchſafe to acc the ſame, as it may be vnto thee an a ceptable ſacrifice for all my former uils, that I being free from ſin, not b any deſert or merit of mine owne, b onely by the death and paſſion of th ſonne Ieſus Chriſt, may take perf hold of the remiſſion therof, and fu lie perſwade my ſelfe, that throught death of him thy ſon, I am againe re ſtored to the former happines and bl ſed eſtate which Adã that firſt par of ours, was in the beginning in. I that the head of that ſubtil Serpe ſathan (who ſo wilily deceiued him by the ſeed of the woman is altog ther bruſed, trodden down, & vanqu ſhed, and his power quite taken fr him, ſo that he is not able any mor lift himſelfe vp againſt the childre faith, as he ſeeketh and deſireth, pr often preuaileth againſt the weake feeble ones. Vouchſafe, vouchſa (ſweet Lord and moſt loning Ieſus to conſider our weakneſs and frailt

nd mortifie in vs all delights of this
iserable world and the corrupt flesh:
d stand betweene vs & Sathan. So
e shall be able to resist. For wee can-
ot stand, but doe continually yeelde
nto the deceiuable shewes of this
orld the false motions of the flesh,
nd tentations of Sathan, without
y continuall ayde and assistance.
herewith I beseech thee, both at
is time and euer arme vs, wash vs
ith thy blood, and purge vs with thy
ace, that we may now begin and for
er continue, in liuing according to
ine holy and heauenly commande-
ents, to the praise of thy name, and
r eternall saluation, sweete God,
men.

O Lord increase our faith.

A short prayer for forgiuenes of sinnes.



My father of mercy and God of all goodnes, I confesse vnto thee, the corruption which from Adā to vs, remaineth our flesh, wherby we daily rebell against thy diuine maiestie. Vouchsafe humbly beseech thee for Iesus Christ sake to forgiue my sinnes, & to pardon mine iniquities, and instill into my

heart vnfained repentance, that thy death of him thy Sonne, may take away the heauy burden, which the fall of our first parents laid vpon vs, Amen.

O Lord increase our faith,

A prayer for the increase of faith.

If thou wilt haue, what thou doest crave,
Pray thou in faith the Gospell saith:
Else what thou sayest is all in vaine,
Thy prayers turne to sinne againe.

Heb.11 Faith, what it is.

FAith (as saith Saint Paule) is a sure foundation of things hoped for, and an euident feeling of the manifolde promises which God the father hath made vnto vs, touching our saluation in his sonne Christ our saviour, & whereby also we already inwardly tast of the vnspeakable ioies, whereof we shal be hereafter made full partakers in heauē: without it we can do nothing, but by it we are blessed of him & by it we are saued: by it are all the fiery darts of hel and Sathan quenched. The iust man shal liue by faith. The daughter of the woman of Canaan was healed by the faith of her mother. Elias the Thisbite, through faith was fed with Rauēs in his distresse and hunger, who in faith praied

1. Pet.2 Heb.11 Gal.3. 1. Pet.1 Ephe.5

King. 6.

raied for raine & obtained it: by faith
as the oyle of the widow of Zarephta
creased, and her child raised from
death to life.

The three children were deliuered, Dan.4.
from the furnace by faith, and Daniell
out of the Lions den. By faith the sinfull Luk.7.
woman obtained pardon. The Apostles Acts. 3.
by faith healed sundrie diseases. What
greater iewell then can there be had at
the hands of God than faith? For haue
faith, and all things good sent from hea-
uen, defence from Lions, safetie from
fire in the hot ouen, forgiuenes of sins,
releefe in necessitie, & whatsoeuer else
concerneth either body or soule. And
therefore let it be a principall request
vnto his Maiestie, that hee will vouch-
safe that gift. Without wauering aske
it and God will giue it thee abundant-
ly: pray I say, pray for it.

Without faith it is impossible to please Heb.11.
God, neither can we haue accesse to
Christ without it, who is the mediator
betweene God the father and vs: Pray
instantly, and thou shalt obtaine abun-
dantly.

The Praier.

O Thy almightie God, and Father of our Lord Iesus Christ, by whose

woꝛd we are taught, that to loue thee, feare thee & ſerue thee in truth, godlines and ſinceritie of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we can not but periſh: and beliefe and confidence in thy ſoune Jeſus Chriſt is the onely meane of our redemption and attonement with thee, the onely hold of our ſaluation, whereof we can not be ſufficiently aſſured, without thine eſpeciall gift of faith, which is the anchoꝛ, whereunto the cable of our ſaluation is faſtened which being broken, the hope of our ſaluation can not but decay, and woꝛke of none effect: vouchſafe therefoꝛe (moſt mercifull God) to plant ſparke of true faith in my hart, that may growe to ſuch perfection, that may certainely know thee, perfectly loue thee, duely feare thee, and vnfainedly acknowledge Jeſus Chriſt to be ſent into this wꝛetched woꝛld to ſaue vs miſerable ſinners, and foꝛ by his bitter death, to purchaſe thy fauoꝛ and loue againe, which we had loſt by the fall of our father Adam. Oh Lord grant me to take ſuch hold of his death and paſſion, reſurrection & aſcention, that by his death I may

haue pardon, by his resurrection, rise to righteousnes, and by his ascention ascend with him to the celestiall glory, and finally attribute the cause and meane of my saluation to proceed only of his passion. Increase this faith in me good Lord) daily more and more, that it may growe (by the working of thy holy spirite) to full perfection, accompanied with good workes and godly behauiour, without the which (I confesse) faith can not be, that I may both in this life and conuersation, fulfil thy diuine will in all things: withholde not from me (good Lorde) that singular gift of thine, which is the staye of my happinesse, and the want thereof, a most certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blinde, the onely way that leade vnto the vnspeakable ioy of eternall blisse: the meane to obtaine, possesse, and enioy the onely good, which is the knowledge of thy will, the hand of naturall peace, the fort, the castle, and comfort of a distressed mind, and the onely harbour of a sorrowfull soule: no good thing wanteth to him on whom thou vouchsafest to bestow this gifte, to him all

things are light, in whome remaineth no darkenesse at all.

Banish therefore (sweet Lord) all misbeliefe, all wauering and doubting out of my heart, & plant in stead thereof vnfained faith, that applying the same to euery affliction both of body and mind, I may banquish and ouercome Sathan, withstand the delights of the world, and suppresse the corruptible motions of the flesh, ouercome my bodily enemies, and enioy at thy good pleasure health of body, soundnesse of minde, perfection of limmes, and all things else requisite for me. A most precious iewell, an vnspeakable good thing is faith: for thou saiest, Who so heareth thy word, and beleeueth in Iesus Christ whome thou hast sent, shall haue euerlasting life. Then Lord on the contrary, hee that beleeueth not is in daunger of euerlasting death. Oh Lorde increase my faith, whereby I may beleeue in that thy sonne, and take hold of all his promises, who said: That who so beleeueth in him, shall want no maner of thing that is good. (Lord I beleeue helpe mine vnbelicfe.) Giue me faith but as the graine of a mustard seede, and I shall be able to do great things,

yea

yea, I shall be able to remoue Sathan out of his desired habitation, yea to expell him & his ministers out of my mind, and walke no longer accoyding to the will of the flesh, but casting away the woykes of darknesse, inioye the pure light of the Gospell, and persever and abide therein, inioying thy favour and loue vnto the end, without fainting in any tribulation or vexation of spirit, going forward in hope, in feare, in loue, and vnfained zeale towards thee. And obtaine at thy mercifull hands whatsoever is necessarie in this life, and after this life ended, inioy thy celestiall purchased inheritance, which graunt me for thy sonne Iesus Christes sake, Amd.

O Lord increase our faith.

Another short praier for faith.

I Hymbly beseech thee, oh mercifull God, for thy sonne Iesus Christes sake, to powre into mine heart, by the operation of thine holy spirite one sparke of true faith, whereby I may truely beleeue in thy Sonne Iesus Christ, as our onely Mediator and advocate, through whose death and passion we are restored to the happi-

nes, wherin we were in the beginning placed, which none can vnderſtand or perfectly beleeue, but through the holy Ghoſt. Encreaſe therfore our faith, that worketh by loue, that we may do that which may be acceptable to thee all the dayes of our liues, and inioy at thy mercifull hands whatſoeuer thou ſeeſt neceſſarie both for our ſoules and bodies, through Jeſus Chriſt our onely ſauiour and redeemer, Amen.

O Lord increaſe our faith.

A Prayer againſt the Diuell, the world and the fleſh, very neceſſary to be often ſaid

If thou theſe furious foes will flie,
Thou muſt craue aide of God on hie:
Who by his ſonne hath put to flight,
The deeds of ſinne to purchaſe light.

THe Diuell, who is prince of darknes ruling in the worlde, goeth about ſeeking whom hee may lead headlong into deſtruction, by putting before our eies the vaile of the vanities of this world, that we ſhould not ſee the light of the trueth, but cõtinue in darknes, in naugh tines & pride, as bondſlaues & captiues

captiues to him, whose children they are that continue in voluntary blindnesse, whose end shall be the fire euerlasting prepared for him and his Angels.

Wherefore let vs pray, that Ivee prevaile not against vs, and that the world ouercome vs not, wherein resteth nothing but weakenesse and sinne. The whole world is full of vnrighteousnes and wickednes, which who so loueth, is an enemie to God. Let vs therefore giue vnto God & not addict our minds too much vnto worldly things: for the world ministreth nothing but what is enmitie vnto our selues.

Furthermore, we must beware that we yeeld not vnto the euill desires of the flesh, nor fulfil the lusts thereof, for they that are in the flesh can not please God but shal die: that is, such as yeeld them selues to follow the lusts thereof, shall haue the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that we may walke godly as the seruants of Christ, & not as the seruants of sinne. And forasmuch as the deuil, the world, and the flesh, are the mightie enemies of our saluation, let vs watch diligētly that we yeeld not vnto their temptati-

ous, let vs pray that God will streng
then vs for euermore.

The Prayer.

O Christ the sonne of the li
uing God, who in the tym
of thy humility, when thou
walkedst here in the vale o
this miserable worlde, in the forme o
a seruant, in the substance of mānes
haddest proofe of the sundry grieuous
assaults and temptations, wherewith
Sathan that mōstrous enemy to man
kind tried thee, thou being altogether
cleane & cleare from all corruption,
yea without all desire of sin, yet hardly
assaulted by sundry meanes to procure
thee to yeeld to his allurings, whereby
(sweete Iesus) thou hadst sufficient
triall & experience of his like assaults
vnto our corruptible and weake flesh,
who are by reason of the fall & willfull
transgression of Adam most easie to
be ouercome, who in all assaults have
none other refuge or defence, but only
to flie vnto thee, and to rest vnder the
shadowe of thy wings, which is
sure a harbor, and so strong a defence,
as who so faithfully betaketh himself
to the same, is safe from all the rag
ing stormes of Sathan, the deceits of
the

the world, and motions of the vnbri-deled flesh, all which are vnto our soules most monstrous, mortall, and most cruell enemies.

Oh Lord, let thine holy spirit dwel in mee, let it neuer depart from the inner part of my heart, but deck-ing the house of my soule, with the flowers of loue, faith, and vnfained zeale, it may please thy diuine Ma-iestie to settle thee, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto him, as hee (approaching neere vnto mee) perceiuing thine holy spirit to haue the possession thereof, and hearing thy name (Oh Jesus) he may flye away from mee as he did from thee on the pinacle, and in all his temp-tations. Oh sweete Jesus thou wert pure at that time without spot of sin: I am sinfull and full of cor-rup tion. Hereunto not ouercome or preuaile against thy sanctitie, but I full of impietie am proane to fall, and therfore easily to be ouercome: streng-then me therefore, oh good father stand with me and fight for me, that he take mee not captiue and make me bond-slaue to sinne, keepe mee out of his clawes, (sweete Jesus) let the bright

brightnes of thy grace to shine about me that his darknes come not neere mee, to ouershadow me: let thy fauour in Christ bee a wall, a bulwarke and strong buckler for my defence, for Lord thou knowest that his force is so great, his will so readie, and his doings so wily, as if thou do but plucke backe thine hand, he striketh and buffeteth mee, if thou turne thy face he winneth me to his will, & if thou depart vterly from me he drawetheth mee headlong into most horrible destruction. Therfore (oh good Father) saue me, imbrace me, & hold thy holy hand ouer me, conduct me, & lead me in the middest of the path of truth, to celestiall happines, & let me not be drawne away to the left hand or to the right, but keepe a middle and direct course vntill I come to the place of celestiall blisse where neither Sathan shall ouercome me the worlddeceiue me nor the flesh procure me to sinne, but be in the light of thy most glorious presence with the residue of the Saintes singing eternal praises vnto thee. But my time is not yet come: my iourney is not yet at an end, my daies though they be but a span long, are not yet finished: and vntill, this body of mine

shall

shall passe to the graue, my poore soule must haue and abide continually conflicts with the Diuell, the King and Emperour of this world, and with as many his ministers as my tongue can not number, and especially with the world, who setteth before me in stead of diuine and heauenly contemplations, worldly vanities: in stead of celestiall and true comfort, worldlie delightes: in stead of heauenlie hope, worldly & vnauailable promises, to bring as much as in it lieth my godly enterprises to a wicked end yea Lord he labeures by all meanes to drawe me into despaire, by loading my mind with too much doubt of the performance of thy most comfortable promises. But most louing Lord God, though his power be neuer so great, thine is greater, though hee bee strong, thou art stronger, though his instigations and practises go forward to wickednes be many, thy louing and fatherly callings to grace are more.

O Good Father, thou hast promised thy helpe, & thy most marueilous to our eies, for thou hast said, thou wilt giue vs power to do, not only as thou didst, but more & greater, which is marueilous to the dulnesse of our vnder-

vnderſtanding, that we (who are nothing but an heape of ſinne, ſhould do greater things than thy ſelfe. Oh immaculate lambe, who art onely good, onely pure, onely holineſſe, and onely grace and power it ſelf, make this perfectly known vnto me, make me faithfull, and when I know I ſhall rightly vnderſtand it. Lord, is it not that, if we that are ſinfull and full of frailtie, giue Sathan the repulſe, deſpiſe the world, and withſtand the euill motions of the fleſh? Doe wee not that which thou didſt not? in reſpect that thou being pure without ſinne or will to ſinne, wert not ouercome, and wee whoſe ſtrength is weakneſs, whoſe holineſſe is meere corruption, prooue to yeeld, if we reſiſt him, is not our victorie greater then thine? Oh good father giue vs thy ſtrength, thine helpe, and the light of thy grace, to obtaine the victorie, and to auoyde his tyrannie. Saue vs from the deteſtable cruelty of his miniſters, for great are the conflictes, which daily riſe in our conſciences, betweene thy grace Sathan, betweene thy ſpirit and our fleſh, betweene thy diuine will and the wicked world. O what a beaute but then is it, to beare the innumerable

temptations, which the Deuill, the worlde, and the flesh doe offer? And especially to those that take not holde by the anchor of patience, & who settle not themselues within the harbor of thy feare, but giue the raines of their vngodly desires scope to run, whither the force of euery vnlawfull motion of the wicked fiend, the vaine worlde, and the corrupt flesh shall moone to driue them.

O most wise God, guide the raines and the bridle of my desire, that I runne not headlong into any vngodly action, but being led by the hand of faith, vnder the conduct of patience, may ouercome this capitall and archenemie of mine, that he being once vanquished, his ministers may quaile and be discomfited, their craftie wylinesse waxe of none effect, and mine hope in thee, my loue towards thee, and my feare of thee, daily increase: That the worlde with the desires thereof may die in me, and I in them, that the vaine dissembling shewes thereof draw me not out of the way of truth. Strengthen me in my conflicts, and temper them so with patience, ỹ they may rather be medicines than maladies to my poore soule: that

being

beeing exercised therwith, I neuer thinke my selfe secure, but alwaies subiect to triall, cõsidering that without exercise we remaine vnfurnished and without an enemie we prepare not weapon, neither is victory gotten without battaile, nor reward without victorie. But though we ouercome, the victory is not ours, but thine, who fightest & ouercommest for vs, and put such is thy loue, that thou giuest vs the reward and crowne of victory. Make me strong, good Father for the castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long suffering, gentlenes, humblenes, meeknes, strength, patience, & such like, that I may continually withstand the proud assaults of these my ghostly enemies through thee, and by thee sweet Iesus, mine onely saiuour and redeemer beeing of my selfe wicked, wretched, and weake, and alwaies prone to that which is contrarie to thy will. Strengthen me, Oh Lord, and leaue me not in darkenesse, but send me light from thy throne of grace in the name of thy sonne our onely Sauiour and Redeemer Iesus Christ, Amen.

O Lorde confirme my faith, strengthen

then my weakenes, and wash me from my sinne, Amen.

A short praier against the Diuell, the world, and the flesh.

POore wretched sinner (oh mercfull Father) humblie beseech thee to send me from thine holy hauens strength to withstand the assaultes of the wicked fende Sathan, who goeth about like a roring lyon seeking by any meanes to deuoure me. Lord giue me likewise grace to resist the raging & vnsatiable lustes & desires of the corrupt flesh, and vanities of the world. That beeing through thine helpe acquitted from the force of those my mortall enemies, I may serue thee in holines & righteousnes all the daies of my life, with an earnest and true zeale. Amen.

A praier for the helpe and assistance of God in all our doings, and that we do nothing but in his feare and due obedience.

Doe nothing, but see first thou praie,
Aide from the Lord, good end to haue:
So shalt thou haue successe alwaies
As thou wilt wish and happie daies.

Dauid

DAuid considering the frailtie of mans nature, and his insufficiencie of himselfe to doe anie thing aright, willeth vs to commit our waies vnto the Lord, & to put our trust in him, assuring vs that in so doing, God will bring our matters to good effect, and blesse all our godly endeuors with good issue. Our forefathers trusted in God, & were not cõfounded, they continued in his feare, & were not forsaken, they called vpon him, & were not despised. Simeõ feared the Lord in al his doings & the holy Ghost came vpon him, and reuealed vnto him, that he should not die before he had seene the Messias euen Christ our sauiour. Cornelius with his whole housholde feared the Lord, & an angel came to him to tell him, that his praier & almes were come before the Lord: Yea, the mercie of the Lord is frõ generation to generation, vpon them that feare him and walke in his waies, he taketh great delight in the people that stand in awe of him. Iudith feared the Lord, and none had the power so much as to raise vp an euil report of him, all things go well with them that feare the Lord, & whosoeuer taketh faithfully the

P sal. 37

Eccl. 2:

Luke. 2

Act. 10.

Deut. 5.

he assistance of the Lord, shal (doubt-
esse) neuer do amisse: for he reuealeth
is secrets vnto thē which feare him,
& maketh thē so vnderstand his coue-
ant. Wherefore trusting neither our
wn wisdom, our own wealth, nor help
f mā, let vs seeke the assistance of the
Lord, & that faithfully, & he wil right-
y direct vs: his eye is alwaies vpō him
hat feareth him & trusteth in his help.
herfore let vs alwais measure our do-
ngs by the rule of his word, & before
e enter into any actiō, let vs examin
whether the word of God allow it: if
o, in all obedience let vs proceed ther-
n: but if we haue no warrāt frō Gods
ord for the same, let vs auoid it, yea,
lthough it beare neuer so great shew
f being good in our own eies And be-
ause naturall reason often deceiueth,
nd the holy ghost directeth aright, let
s pray vnto God that we may doe all
hings in his feare and obedience, and
ay away all pollicies that are not al-
owed vs by the word.

The Prayer.

O Lord God of most excellent wisdom, vnspeakeable mercy, tender loue towards vs, & marualous foreknowledge of all things, who hast commāded vs at all times to direct our doe-

tings by the rule of thy lawes. For as
much as of mine owne proper reaſon
& knowledge I can do nothing aright
but that mine owne wiſdome often
deceiueth me, I humbly beſeech thee
to direct all my counſailes, ſtudies, la-
bors, deuiſes, & determinations, leſt
they may be alwaies meaſured & gui-
ded by thine almighty wiſdome, that
I take nothing in hand diſagreeable
to thy will, but may alwaies faithfull-
ly craue and fauourably obtaine thine
aſſiſtance, help & furtherance in all my
indeauours. That whatſoeuer I doe,
it may be to the glory of thy name, to
the health and benefite of my ſoule, &
profit of my neighbours. Grant I be-
ſeech thee, that I may alwaies be gui-
ded by thy holy Spirit, that I at no
time raſhly or vnaduiſedly, lewdly or
idoleſly attempt or determine any
thing but in thine eſpeciall feare, du-
ly conſidering that thou art the au-
thor of all good things, & bringeſt pro-
perouſly to paſſe all good actions, at-
tempts, and purpoſes: conſidering that
whatſoeuer is done in ſecret or in in-
tent to hide it from thy knowledge,
although for a time it haue ſome
ſweete taſte, namely delightſome fa-
uours, or likelihood of happy ſucceſſe

et is the end thereof bitter and most perilous, insomuch as it bringeth shame & confusion to the so vnaduised interpriſers of the same. Thou saiest, my good God, that a Sparrow can not light on the ground without thy permission & prouidence, which is a creature of small value in respect of man, whome thou hast made to thine owne image and likenes, and whome thou accountest of more valde then many Sparrowes: in respect whereof (good Lorde & for thy meere mercies sake) extend so thy fauourable care onto me thy fraile creature, that all my intents may haue their beginning, by the working of thy holy spirit, & mine actions end in the same, and not according to the motions of mine own foolish desires, which often deceiue mee. Thou like a most louing father willest vs to take counsell at thee in all our attempts, concerning either body or soule, before we proceed too farre in them. And therefore I come at this time vnto thee oh Lorde, beseeching thee in the name of thy sonne Iesus Christ, that thou wilt blesse me with thine heauenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according

to

to the lawe of righteouſneſſe, and to that end, O Lord, bleſſe the woꝛkes of mine handes, the ſight of mine eyes, my tongue & lips with decent ſpeech, and my feete that they kepe the way of righteoulnes: & place within the ſecret coꝛner of my heart ſuch due regard in that I goe about oꝛ determine, as before I proceede too farre in the action, oꝛ in requeſt of my good and lucky ſucceſſe therein, I may vnderſtande by the ſecret woꝛking of thine holy ſpirit, that the thing which I intend is agreeable to thy will. And graunt that I neuer abſolutely craue thy furtherance in accompliſhing any deſire, vntill by the ſame ſpirit I bee truely reſolued that the ſame is lawfull, conſonant, and agreeable to thy Diuine will, faithfully referring all my actions, ſtudies, labours, deſires, enterpꝛiſes, yea my ſoule and bodye, my goods, and all things elſe vnto thy direction and protection, by earneſt and faithfull prayer, wherein whether I be heard oꝛ not heard, whether preſently oꝛ I tarry long, I may not giue ouer, feeling in my ſelfe by thy grace, and being aſſured by thy woꝛd that it pleaſeth thee, but that I may conſtantly continue thy good pleaſure

and

nd though it come not as I wish, et mee not by and by fall from my ood beginning, perseuer in conti= uall praiers for thine assistance & fa= herly helpe vnto the end: for thou hast romised neuer to deceiue our godlye esires, nor to send them away fru= trate. Oh therfore deere father vouch= afe mercifully to heare me now, and in y time conuenient graunt what is ost necessary for me in all things: for , oh Lord, I here approach to thee in e name of Iesus Christ thy son, with nfained desire and hope of thy helpe, t when any plague or affliction, mi= ery or vexation, outward or inward, ll come vpon me, when the want of y necessary thing oppresseth me or ccomplishing any lawful suit maueth ee, I flying vnto thee, as the foun= ine from whence floweth all true lp, all perfect assistance, all good suc= sse, & prosperous euents of all good in= euors, I may not by any other meanes eke either to auoid the one, or to ob= ine the other, than by thy fatherly ections & spiritual motions, where= y I may obtaine al things according nto my necessities, for thy sonne our ord Iesus Christes sake, Amen.

O Lord increase our faith.

An

An other short prayer for Gods direction.

O Lord, I do consider & acknowledge mine owne blindnes and ignorance, and the wilfull obstinacie of my corrupt nature, which seeketh rather the fulfilling of the fantasticall deuises of mine owne brayne than thy diuine will, and to vse humaine ayde, than to craue thine helpe. Wherfore, vouchsafe I humblie beseech thee, to establish godly feare in mine heart, and vnfained obedience to thine holy ordinances, that in all my enterprises which in thy name I take in hand, thou wilt vouchsafe to direct me according to thy will, and to giue me prosperous successe, drawing me by thine holy spirit from all euill desires, for Iesus Christes sake Amen.

O Lord increase our faith.

A necessarie praier for a sorrowfull sinner afflicted in conscience, by reason of his sinnes.

If thou with sinne afflicted bee,
to then (saith Christ) come thou to me,
am the way, walke thou therein,
brace the trueth, abandon sinne.

LEt vs acknowledge our selues to be wretched sinners, and with feare fall downe before the mercy seat of our good God, cõdemning our selues to be most righteous, & iustly deseruing cõfusion. and then as (S. Iohn saith) we shall find God most mercifull vnto vs: who is most faithfull & iust to forgiue our sinnes, & cleanse vs frõ vnrighteousnes if faithfully we turne vnto him. For he desireth not the death of a sinner, but that he turn frõ his wickednes & liue. And therfore by Ezekiel he saith, turn you, turne frõ your wicked waies, for why, saith he, will you die in your sins? And againe by Ioel he saith. Rent your harts & not your garments, & turn to the lord our God, because he is gentle and mercifull, & of much mercie, &

ſuch a one as is ſory for our affliction
Oh then be not diſmaid thou that ha
grieuouſly offended him by thy ſin a
iniquitie: enter into condemnation o
thine own wickednes, & accuſe thy ſe
guiltie of Gods iudgement, and in
contrite and broken heart turne vn
God, for although thou haue ſinne
thou haſt an aduocate with the fathe
euen Ieſus Chriſt, who is righteous
mercifull, & obtaineth pardō for
thy ſinnes, he ſuffered for all ſinnes
by his death all faithfull beleeuers
penitēt ſinners, how great ſoeuer th
ſinnes are) are forgotten & pardoned
Wherefore who ſo thou be that art
flicted in conſcience by reaſon th
thou haſt beene a notorious offende
remēber the ſweet mercies of God
his Chriſt & cal to mind Mary Mag
len, whoſe wickednes was great, y
repentāce ſhe receiued pardō, as
the thief & the publicā & many oth
Remember the comfortable ſaying
Chriſt, who ſaith, Come vnto me a
that are laden, & I will refreſh you
calleth vs not to refuſe vs, but to co
fort vs. Wherfore I ſay diſpair not
in hearty praier, & by vnfained re
tance turne to the Lord, & he will
ceiue thee, and cloath thee with g

by the example of the lost childe. The most righteous cannot excuse himselfe before God, & therefore it behoueth all vs to lay aside all flattering of our selues of being able to iustifie our selues, & openly to acknowledge that in respect of their desires, death & damnation is a iust reward for vs But Christ hath paid the ransome for our sinnes, and therefore may we in faith freely approach vnto his father in his name, and then although for our selues wee bee full of sinne, through him and by his merits we shall be reputed righteous Though our sinnes were as red as Scarlet, he will make them as white as snowe.

The Prayer.

Almighty God father of mercy, who art more ready to giue than we to aske, more apt to pardon, than we to repent, more willing to receiue the contrite in heart, vnto thy fauour and mercie againe, than they to offer themselues by vnfained repentance, Loe, I come here prostrate in heart before the throne of thine infinit mercy & louing kindnes, as one altogether ashamed to looke vpon the detestable vile, and abhominable offences which

I haue done againſt thee, which art too burdenſome vnto my poore ſoule, ẏ the ſhoulders of my poore diſeaſed conſcience, begin to ſtake vnder the ſame & am altogether deſtitute of any proper meane to ſupport the ſame, or to eaſe me thereof, but onely thy death & bitter paſſion (ſweete Ieſus, whom meſt into the world to call (not ẏ righteous) but ſinners to repentance. O Lord I am a ſinner, agrieuous ſinner I bewaile my hainous offences & am moſt ſorie for my ſinnes which are ſo vile & the burden of them ſo intollerable, that when I turn mine eyes but to the beholding of them a far off, making but light reckoning of them, I am by and by ſtricken with ſo great dreade that I am driuen to moſt heauy ſighs, grieuous grones, and thinke my life an enimie vnto mee, wiſhing the beginning of my daies had been the day of my departure out of this miſerable world. But moſt ſweete Lord when I note them perfectly in my minde and take as it were a ſtraight account what the deedes of my youth haue been (being indeede meſt lewd moſt euill, moſt vilde & ſinfull) what terror doe I ſuffer in minde? what anguiſh of dolors doth then open

ſelfe

selfe, to swallow me vp. What griping griefes doe torment my poore conscience in somuch as I am at the pits brinke of dispaire, wauering in mind to and fro, seeking rest, but loe (Lord) vnquietnesse of minde oppresseth mee so sore, that considering with my selfe what I haue beene, and what I am, a great matter vexed me. But when I looke into the time to com, the time wherein all mine offences and faults shall bee manifested and laide to my charge, and that death is the iust reward for my so manifolde iniquities, oh then whither shal I flie thinke I? whither shal I conuey my selfe? who shal hide me from thy presence? who shall saue mee from thy iust iudgement? Oh sweete Lord, I am euen at my wits ende wishing for death and end of my daies, & yet then the feare of the torments of hel fire so striueth in me to the contrary that I quake at the remembrance therof. And when I couet to liue longer, and see more daies I am then stricken with doubt I imagine, that as my life hath beene euen from my birth, giuen and inclined so greedily to sin, & that it is the cause of my present dread, I then loth and abhorre my longer continuance

heare, fearing least the aptnesse of my corrupt flesh by the daily rebellion thereof against the spirit, heape greater plagues vpō my pore soule. What shall I doe Lorde, feare and despire thus oppressing me on all sides? All hope of comforthath left mee, onely griefe and sorrow remaineth, knowing not to whom to flie for succour, or to whome to make my moane: If I seeke to man, I know his strength, policie, wisdome, and comfort to bee vaine, his nature inclined to weakenes and wickednes, as mine, and in him to be no helpe. And seeking any worldly meane for pardon and remission of my sinne, I acknowledge it altogether transitorie, suspicions, and to no purpose: but the seeking thereof to renew and increase me griefe, that I should leaue and giue ouer the true and onely platforme of my deliuerie, & seeke to a counterfeit shewe of aide, Oh my good God forbid that euer I should but onely seke for pardon of thy selfe, whome most grieuously I haue offended. To thee, to thee, I fall prostrate, euen in heart sweete Jesus the only Phisition of all sicke soules, in whose power consisteth the alone forgiuenes of sinnes, be they neuer so

many

many or greate. I come, I come, though altogether ashamed, unto thee my saviour Jesus Christ, who hast promised to be a mediator for the penitent unto God thy father, Sweete Jesus let me tast of thy goodnesse in obtaining pardon for my grieuous sins. It is thy propertie, to cal home such as wander and goe astray and to turne them vp in new waies, be their sinnes as red as scarlet, thou hast said thou wilt make them as white as snowe, and were they as purple, thou canst make them as white as woull. Oh most sweete promise, oh comfortable saying, oh voice of heauenly cõsolation, whereby I am comforted, yea thy I am reuiued, yea now is my conscience lightned: yea now haue I found the true & onely phisition of my long diseased poore soule, euen thy selfe (sweete Jesus) who hast called mee, I come, I come, Lorde stretch forth thy hand, and receiue mee, giue me perfect hart fast of this most comfortable saying of thine: let mee inioy the true working of this most singular medicine, thy death and bitter passion who suffered'st for our sinnes, and camest to take away the punishment due for our trasgression and to call

vs to repentance, without which there is no hope of remiſſion of our ſins. Thy mercie is infinite, thy loue vnſearchable, and wiſdome incomprehenſible, wherby thou calleſt vs, whereby thou loueſt vs, and whereby thou guideſt vs. And euen of meere loue which thou haſt to the ſaluation of me poore ſoule (whom thou wouldeſt rather ſhould conuert than periſh) thou haſt ſtirred vp in my hart a loathing of my ſin, wherin I haue walked & imbraced the ſame euen with greedineſſe. Oh that I were as ready to come as thou to call, ſo willing to leaue, and giue ouer the fulfilling of vnlawfull deſires, as thou art to ſaue me. Then ſhould ſinne no more dwel in me, nor I in it, but ſhould inioy thy continuall fauour, and reſt vnder the wings of thy mercy for euermore. Oh Lord, I humbly beſeech thee, that as it hath pleaſed thee to ſtirre me vp at this time to repentance, as thou haſt called me from the wildernes of wickednes, from deepe deſpare, ſo to place me in the pleaſant fields of ſinceritie, trueth, & godlines, as thou haſt pluckt me out of ỹ clawes of Sathan, ſo vouch ſafe to holde me vnder the ſhadow of thy wings and imbrace me with thy armes

arms of mercie, that I run no longer after the vanities of this world, nor yeelde vnto the vngodly motions of the flesh, that my mind being free from all sinfull cogitations, I may keepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of hearte, in prayer, in the true seruice of thee, and in all dutifull obedience vnto thy diuine will for euermore. And although, till thine appointed time this miserable vale must be my continuing Citie, and that I must be driuen to vse this world according to the necessitie of worldly causes, as thy prouidence hath assigned euerie man to exercise his vocation: yet grant that my minde may be continually conuersant in heauenly thinges, and though my bodie wander in earth, my soule and spirite may haue their perfect being & abiding by vnfained faith in heauen where thou sittest and raignest for euer: That after this mortall and corruptible life, ended, I may enioy the same indeede among the residue of thy Saints, and with them sing laud and praise vnto thee, world without end, Amen.

O Lord increase our faith.

An other very neceſſarie and Godly prayer to be ſaid at all times of euery Chriſtian man feeling in himſelfe the burthen of ſin, and any kind of worldly affliction, as ſickneſſe, enemies want, or other aduerſitie.

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O Thy Gracious God, oh Father of mercie and wonderfull louing kindneſſe, who art the ſtay of my life, the light of mine eyes, the health of my bodie and ſtrength of my limmes, according to thy wonted loue and fatherly affection, vouchſafe to looke vp. on me, whoſe life is fraile and whoſe eſtate is moſt miſerable, Oh Lorde there is no righteouſneſſe remaining in mee, but I am within feſtred with the corruption of Sinne, and without moſt ſhamefully polluted with all iniquitie: O LORD inſomuch as I confeſſe that there is no part of my bodie free from abhomination, wretch that I am my conſcience accuſeth me that I haue paſt

past my most miserable daies in the senceleſſe running forward to al fleshly desires and that I haue wilfully like a most disobedient and stiffenecked wretch cast the most sacred, sweet and comfortable treasure of thine heauenly counsaile behinde my backe. Yea, Lord, I cannot but confesse against my selfe, that I haue deserued thy iust iudgement, the rod of sharpe correction, wherewith (if thou deale according to my desertes) thy iustice must needes condemne mee, and thy chastisementes I cannot beare, but shall be vtterly destroyed and be quite cleane rooted out of the lande of the liuing. This oh Lord, is my rewarde if thou deale with me as I haue deserued, yet oh mercifull God one thing is my comfort, namely that although thy iustice be sharpe, and too heauie and intollerable for flesh and bloode to beare, thy mercies are great and manifould, and thy fauour great and infinite, and therefore of meere mercy hast thou said, that thou delightest not in the death of a sinner, but desirest rather that he conuert & liue, wherby sweete Lord, I see that thou art readie to pardon me, & therfore after my lōg going astray, to thee

the fountaine of my ſaluation, in all humbleneſſe I here proſtrate my ſelfe in ardent zeale and deſire to be refreſhed with the ſweetneſſe of thy moſt comfortable promiſe againe, who calleſt me moſt louingly, ſaying: Come vnto me thou that art laden, and I will refreſh thee. Whereby ſweete Lord, my filly ſoule is moued to thirſt after thy ſauing health, and to be refreſhed with that liuing fountaine, which giueth all thoſe that are in aduerſitie and affliction of ſpirite moſt ſweete conſolation & comfort againe. Wherefore heare me, heare me (oh gracious God) and ſatisfie me according vnto thy wonted goodnes, & as thou art mercifull, euen ſo for Jeſus Chriſt thy deere ſonnes ſake, deale fauourably with me: for ſweete Lorde thou knoweſt that I am but fleſh, wherein abideth corruption, frailetie, & proneneſſe to doe thoſe things which the ſpirit abhorreth, and as long as this body muſt wander heere in this vale of vaine deſires, the ſpirit which deſireth contrary to the fleſh, muſt needes bee cloyed and letted from the performing of thoſe good thinges which pleaſe thee, and the fleſh and the will therof ouerrule ſo farre, that naturall blin

blindnesse draweth the outward man to many noysome & vngodly attempts and causeth it to grouell in the puddle of ignorance: when yet the spirit offereth the most comfortable guide to wisdome and knowledge. Whereby sweete Lord, ariseth a continuall conflict betweene the flesh and the spirite, the flesh hauing many and sundry procurements. as the World & Sathan, to pricke it forward to worke iniquitie ministring many impediments to the spirite, to stop the same from working that which tendeth vnto the saluation of my poore soule: insomuch as heere in this World is no true rest, no true comfort, but daille assaultes of mortall and most cruell enemies. But sweete Lord, consider that I am but dust, in respect whereof I am ready to doe euill, and slowe to doe good. And for Iesus Christ thy deere sonnes sake. vouchsafe to deliuer me from all the snares and temptations of sathan, couer mee with the shadowe of thy winges, and let thine holy arme bee my protection to defend and saue me harmelesse from sinne, & from the punishment due for my former euill and corrupt life: let the light of thine holy spirite reueale vnto mee thee way of

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truth and celeſtiall happines, that the ſame from henceforth may bee my ſheild and buckler, whereby I may withſtand and faithfully reſiſte the furious aſſaults of Sathan & his wicked miniſters, and that no manner of euill approach neere vnto me, as I haue deſerued. O Lord ſtrengthen me & increaſe my faith: haue regard vnto mee, that as I haue offended thee & deſerued many & great puniſhments for the ſame ſo I may now taſt of thy pardon in Chriſt thy beloued ſonne, and that thou for his ſake will mercifully remoue all plagues and afflictions ſo farre from me as may ſtande with thy glory and my comfort, and vnfained reformation. And although I haue worthily deſerued many euils as enemies in iuſtice to riſe vp againſt me, & the wicked to deuiſe and intend matter to bring me into diſcredit with the godly, and vtterly to ouerthrow me: let thy tabernacle yet oh Lord, be open to receiue me wherein I may bee defended againſt their crueltie. And although I haue iuſtly deſerued to bee bereaued of all my friends, to liue deſtitute of helpe in my greateſt need, to be afflicted with the want of all neceſſary things, & to bee

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throwne downe to the bottome of all distresse, to be ouerwhelmed with such calamity, ẏ al the world might iustly forsake me, and in most despitefull, disdainful, & opprobrious manner shake their heades at me, reuile mee, and say, fie on thee, fie on thee, and that in al these plagues of mine, thou iustly withholde thy helping hand, and leaue me comfortlesse in a most desperate estate. I haue nothing to say against thee, but humbly to fle vnto thee praying thee not to deale so with mee, but where thou seest my sinnes to be great, looke vpon that immaculate Lambe thy deere Sonne, and to call to minde, the promises ẏ in him thou hast made, that were my sinnes as redde as Scarlet, though him they should be imputed as white as snowe. Lord deale not in rigour with me, let thy mercy & not thy iustice pierce the cloudes & giue mee comfort, and refreshe mee a most wretched sinner with the sweete dew of thy holy spirite, which is the vnspeakeable comfort of thy children, & which beareth witnes in their hearts that thou hast forgiuen their sinnes in Christ, and chosen them to saluation, and for his sake his promised

sed, that thou wilt be our father and wee shall bee thy children, and as most louing Father vouchsafe vnto vs those things which thy heauenly wisdome shall thinke most meete and conuenient, whether it bee vnto men this transitory life, health or sickenes, riches or pouertie, or whatsoeuer else may make most for my saluation, and let me not lack such things as are necessarie for the maintenance of this life and wherby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man but be rather helpefull to all so farre as I may. And forasmuch (oh Lorde) as nothing can bee prosperous vnto me without thy blessings, powre downe the dew of thy fauour, and feede me in such sort, as being replenished, I may be thankfull to thee, and helpfull to others, that want. And for that thou hast commaunded vs to pray for things necessarie, Lord direct me, & reiect not my prayers, although flesh and bloud (fraught with corruption) cannot rightly desire what it want-eth, but coueteth those things that are contrary to thy good pleasure. I most humbly (for Jesus Christs sake) beseech thine omnipotencie to

deale with mee in things in this life, as shall seeme most to thy glorie, that I may at thy hands enioy all things necessary in this life, to the finishing of a godly, peaceable & comfortable course here, to thy glory and my soules health, that after the same ended, I may, with all the rest of the mysticall bodie of thy sonne Iesus Christ, for his merits enioy the most sweete ioy of eternall blisse, Amen.

O Lord increase my faith, forgiue my sinnes past, and from hence forth direct me in holines & righteousnes all the rest of my life, Amen.

A short prayer for him that is afflicted in conscience for his sinnes.

O God, whose propertie is euer to haue mercy, yea, whose mercy is infinite, and loue incomprehensible, and who hath no delight in the death of a sinner, looke fauourably vpon me, who haue so deepely offended thine heauenly maiestie, That I confesse nothing but condemnation due vnto me for my manifold iniquities: my conscience accuseth mee, and mine heart bewaile-

bewraieth my diſobedience, being but a caſt away, vnleſſe it may pleaſe thee, for Ieſus Chriſtes ſake, to turne away thy plagues which I haue iuſtly deſerued for the ſame, Lord ceaſe to be angry, and according to thy mercy, not to iuſtice, deale with mee, and for thy Sonne Ieſus Chriſtes ſake graunt that although I haue hitherto followed (euen with greedineſſe) that which I ſhould not, giue mee nowe grace to follow & imbrace that which thou commandeſt, in thy ſonne Ieſus Chriſt, vnto our liues end, Amen.

O Lord increaſe our faith.

A praier for a competent and neceſſarie liuing.

The God aboue vouchſafeth ſtore,
To him in faith that praies therefore:
But for his gifts vnthankfulneſſe ruine,
Their wealth ſhall waſt as waxe in fire.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy roomes to beſtowe thy fruits, thinke thee not diſcharged of this moſt neceſſary exerciſe of praier, but

but so much the more bounde there vnto: for it is not the increase of fruits, the labour of the handes or store of welth that maintaineth the life, and feedeth thee, vnlesse it bee seasoned with the word of God which preserueth all that faithfully trust in him.

Thou canst not liue with bread only, which is with thing necessarie for the bodie, but by the word of almighty God the food of the soule. And yet we are not only licensed & permitted, but most louingly called to come vnto our heauenly father for whatsoeuer wee want, Iacob prayed for food & apparell, and obtained it with abundance. God seeth before we aske what we wãt yet to shewe our dutifull obedience, and to acknowledge our help to come from him, we must prostat our hearts before him in faith asking, and he will giue, knocking & he will open, seeking & we shall surely finde what is necessarie for vs. We se that God of his mere mercy feedeth the fatherlesse, vouchsafing vnto thẽ all good things to the sustaining of life. Wherfore whatsoeuer thou be, whether thou be rich or poor pray faithfully, vse the gift of God thankfully and reuerently, and thinke

Mat. 4.

Gen 38.

Deu. 20.

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nor that thy friends can helpe thee, or labour preuaile thee, without the b'eſſing of God, whereby enioying foode & apparrel, be therewith content, & in any caſe diſpaire not in pouerty for the prouidéce of God is great, to giue foode and things neceſſarie to ſuch as truſt in him. And it is not daintie fare that feedeth ſo much, as the truſt in God can relieue with a ſmal & ſimple diet, as doth appeare in the firſt of Daniel by them that were ſo well repleniſhed with pulſe and water: and contrarily many times wee ſee the rich for all their ſuperfluitie ſent empty away.

There was neuer any forſaken that truſted in God, were their ſtore neuer ſo ſmall, nor any, were there a boundance neuer ſo great, that proſpered vnto the end without the mercie of God, & therfore be we poore or rich, we muſt depend vpon God, that giueth and taketh away.

The Praier.

O Ly almightie God and louing father, who of nothing haſt created all thinges liuing, whoſe care is ſo great ouer them al, that thou ſuffereſt not the moſt vile or ſimpleſt of them

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to perish for want of food, and things requisite for them, but seeking the same at thy hands thou giuest it them in due season, euen to the Rauens, & all things liuing: And by thine vnsearchable wisedome hast appointed to euery liuing creature an abiding, according to his kind. But such was thine vnspeakable care of man, that thou hast created him to thine owne image, and made him as king and gouernour ouer all the rest of thy creatures, which thou hast set & appointed vnder him, which are so farre inferiour vnto him, as wher thou hast planted in him reason, wisdome and gouernment; in them brutishnes, being altogether vnreasonable & where they liue and haue their beeing vpon the tops of could mountaines in deserts, vpon hils on hie, and vallies below, and in sundry other vncouth vnknowne places, where tempest & cate hardnesse and could, and other continuall daungers oppresse them, thou hast giuen and prouided for man houses, castles & townes to preserue them from the force of windes, tempestes and storms, & from the assaulte of wilde beastes of the fielde, in the night and darknesse quietly to rest:

And

And although borne naked, thou gi-
uest him raiment to couer & to cloath
him, herbs to his vse, & oyle to make
him a cheerefull and glad heart and
ioyfull countenance. Besides all this,
of thy meare goodnes thou hast giuen
him the beasts of the fielde, the foules
of the aire, and fishes of the Sea, to
bee his foode and sustenance. Yea
Lorde, such is thy fauour towardes
man, that all the rest of thy creatures
thou hast ordained for his vse and ser-
uice. O sweete Lorde, such is thy
loue towardes man, that thou hast
most miraculously prouided for him,
and yet not for all alike, for it hath
pleased thee to make some rich, and
some poore, some thou exaltest, and
thou keepest low, some to liue at ease
some by labour, and yet none liue
without thy prouidence. And I a-
mong the rest of the poorest creatures
doe acknowledge my selfe greatly
bound vnto thee, for helping mee
therunto; And as thy seely creature
worke of thy hands, humbly prostrate
my selfe in heart beseeching thee
uorably to looke downe vpon my ne-
cessitie and graunt mee whatsoeuer
thou seest necessarie for me euen as
petent and necessary portion here,
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ouermuch, least I wax proud and disdaine mine inferiours, and if it be thy will, vouchsafe vnto me not ouer little, least vrgent necessitie driue me to ouermuch care, & ouermuch care cary me to vnlawfull meanes, & so I run headlong into thy displeasour. But fill my basket, and blesse my store (oh Lord) that I may enioy at thy mercifull hands sufficiencie for my reliefe, & for the relefe of such as thou hast committed to my gouernment. And forasmuch (good Lord) as all mine industry, carke, care, & great trauel cannot any thing further mee, relieue, or satisfie mee, in my necessitie, vnlesse thou vouchsafe thereunto good successe for thy mercies sake blesse me in al my affaires blesse my fruites in the fielde, my cattel', and all other things belonging either to my selfe or any other thy seruants, that by the fruites thereof, I and they, may be relieued.

Blesse the worke of our hands that they may prosper, blesse my senses, that they wax not dull: but bee alwaies capable of such things as belong vnto my vocation, that I may effectually execute the same, both according to the lawes & truth of that which I take in hand, that I deceiue

not

not neither by mine ignorance of neg-
ligence, thoſe that put me in truſt
but by the trueth of my calling I may
be able to liue and wade through the
hardnes of this world, and be rather
helpſome to the poore, then burthen-
ſome to the rich. Oh Lord, bring it
thus to paſſe, for without thy bleſſing
and fatherly furtherance, I cannot
ſufficiently execute, neither can that
proſper, whereupon the whole eſtate
of my liuing & maintenance depen-
deth. Wherefore (good Lorde,) guide
mine hands, and bleſſe mine vnder-
ſtanding, to the proſperous execution
of all things concerning my vocati-
on, that I may get thoſe things
which may be ſufficient for my reli-
and maintenance of me and mine, to
the profite of my neighbours, & glory
of thy bleſſed name. And whatſoeuer
doth happen vnto me, pouertie or
riches, make me good Lord) of a pati-
ent, contented, and thankfull minde,
that in aduerſitie I runne not head-
long into ſuch means as are vngod-
ly, neither in proſperitie wax the
prouder, but waite thy good pleaſure
in them both, with thankfulnes, and
euermore liue in thee, and by thee,
in the end raigne with thee in heauen
where

where thou sittest as authour and gi-
er of all things: grant this for thy
sonne Iesus Christs sake, to whom
with thee and the holy Ghost be all
honor and praise for euer, Amen.

O Lord increase our faith.

A short praier for a competent liuing.

MY God my God, whose loue is greate, and care of thy creatures such as thou hast promised neuer to suffer the least of them that depende on thee and seeke their relefe at thy handes to perish, or to want things necessarie for them. Therefore (oh Lord) I thy silie creature, beeing of my selfe poore altogether vnable to passe through this wretched and hard world, do in all humilitie and obedience, prostrat my selfe before thee in the name of thy sonne Iesus Christ, beseeching thee that it may please thee to afford mee those things that are necessary for me, as meate, drink and other thinges as be expedient for ꝑ sustentation of my life heere, that ouermuch pouertie oppresse me not, neither that I be dri-

uen to vſe meanes contrary to thy lawes, for as thou art of ablenes and power, ſo art thou of will to help the poore, to relieue the oppreſſed, to cõfort the afflicted, to raiſe the lowely and to aide the needie. And therefore (ſweete Lord) I humbly craue thy fauourable aide towards mee, that thou wilt vouchſafe to bleſſe my ſtore, and repleniſh my baſket with thy bleſſings that I may be able to liue in thy faith, feare, and loue, and be out of the debt and danger of all men, through Jeſus Chriſt, Amen.

O Lord increaſe our faith.

A praier neceſſarie after the hearing of the word of GOD.

Attend vnto the Goſpell bright,
Heare it and reade it, and liue vpright:
It is the light and candle cleare,
That brings vs all to heauen heere.

Conſider when thou heareſt the worde of God preached, it doth but as it were beate thine eares, & rendereth no further benefite, vntill by the working of Gods ho-

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lie spirite, Sit be inwardly reuealed vnto thee and setled in thee. For God by two meanes speaketh vnto vs, namely, by the preacher whome he sendeth to teach vs, and by his holy Spirite, wherby his doctrin is so setled in our harts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghost, the voice of the preacher vanisheth, and the hearers profit nothing at all. Saint Iohn saith, that hee that knoweth God, heareth his worde, but he that is not of God, heareth it not. Wherby the spirit of trueth is discerned from the spirit of error. The word of God is liuely & effectual, & pearceth more than a two edged sword entering euen into the deuision of the soule and the spirite, &c. Wherfore pray that as the Lorde lendeth his messenger to shewe his will: so you may both heare it, vnderstand it, and purely liue thereafter. Pray for faith: For without faith the hearing of the worde profiteth nothing, but is as seede sowne in drie ground that cānot bring forth fruite. VVherfore let vs bee as good ground which is wated with the dew of a constant belief of that which we heare, that the worde of GOD which is nowe preached a-

mongeſt vs, bee not as ſeede ſowne in vaine, The Lord make vs all fruitfull hearers, dutiful followers, & plentiful bringers forth of the fruits of his word.

A praier before a Sermon.

VOuchſafe, oh mercifull God, to open the cloſet of my darke vnderſtanding, that thy woꝛde may enter thereinto, and be ſo receiued of mee, as that ignoꝛance, the mother of diſobedience, beeing thruſt out, heauenly knowledge may enter in, and haue perfect abode in the bowels of mine heart. Giue me grace (oh Loꝛd) that the ſeede of troth being ſowne in my hearte, may take deepe roote, & bꝛing foꝛth to the comfoꝛt of my poꝛe ſoule, ſixtie, an hundꝛed, and a thouſand folde, and let thy ſpiꝛite ſo rule the lippes of this thy ſeruant and miniſter, as that hee vtter nothing but the woꝛde of life, with ſuch boldnes, as neither feare oꝛ affection ſtoppe the free paſſage of the ſame that we thy flocke may waite for the ſame, may moꝛe & moꝛe deſire and long to picke vp the crumes that fall

free

from thy table: send such, and so many labourers (oh Lord) into thine harvest, as may be both painful, faithfull, and able to gather by little and little the dispersed sheaues of thy Church, that are appointed to be receiued into thy celestiall Barne and banish from this wholesome worke all such as are not sent from thee and come not truely to edifie, but rather to reape their owne gaine, making as it were merchandize of thy word, teaching in steed of truth the traditions of men. Lord vouchsafe at this time grace into the lips, that now is to sound forth, and declare thy will, and grace vnto our hearts, that are present to heare it, that hee by teaching truely, and we by following effectually, may through Christ obtaine at thine hands remission of our offences past, light in steede of darknesse, peace for trouble, & heauenly happinesse in steede of worldly felicity, that tasting that sweetnes of celestiall comfort, wee may despise terrestriall, and after this life ended, inioy the perfect ioyes of eternall blisse through Iesus Christ our saviour and redeemer Amen.

O Lord increase our faith.

A praier after the worde preached.

The preface of this praier.

NOw wee haue receiued the benefit of the hearing of the word of God, the fruits whereof doe tende to the perfection of a godly life, and a godly life is the way to eternall life in Chriſt our Lord. Let vs with al diligence imprint within the cloſet of our hearts, the gladſome and moſt cõfortable tidings which we haue receiued at the mouth of the meſſenger of God, and with a perfect faith lay vp the ſame in our vnderſtanding and remembrance, leaſt that forgetting the ſame, and neglecting the exerciſe of a godly life, we be taken away as trees that beare no fruite, and caſt into the fire. Let vs therefore pray that GOD woulde vouchſafe to ſende his holy ſpirit the comforter, which may retain the good tidings of the Goſpell in our hearts, whereby we may appeare as trees bearing good fruites, and ſo be preſer-

preserued vntill the comming of our Lord Iesus, who wil then receiue vs, & set vs in the inheritance which he hath purchased for as many as beleeue in his word.

The Praier.

O Thy heauenly father, who hast not only vouchsafed to make vs to thine owne Image and likenes, but also to send thy sonne Iesus Christ into this world for our saluation, and hast by him not only giuen vs knowledge of thy diuine will here on earth, and left it for our learning, but also freely taken away our sinnes, and set vs downe the perfect rule to direct all our actions and doings by the same, which yet neuertheless continueth hard and darke to such as neither by thy grace haue bin enlightned, nor by the preaching of such as thou hast set beene taught, which also is of noe effect, without thine especial grace working to the true settling thereof within the bowels of the inner man: for Lord although we heare with our eares, wee cannot conceiue it in our hearts, nor shewe it in our conuersation, without the especiall working

of thine holy ſpirit within vs, greatly are we therefore bound vnto thee oh Lord, for vouchſafing vs to liue in this time wherein darkneſs and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſeede of our ſaluation) ſo bountifully diſtributed throughout this our Country, to our vnſpeakable comfort, and great terrour of ſuch as hate thy truth. Lord, we yeelde thee humble thanks, that it hath pleaſed thee to feede vs at this time with the wholſom bread of life the heauenly Manna, the word of eternall truth, which as we haue heard with our outward eares, ſo grant vs to be repleniſhed inwardly, and feede at full, that we may loath and abhorre all things which are not of the true table of our ſaluation, the Goſpell of thy ſonne Ieſus Chriſt.

And forasmuch (oh mercifull God) as we may heare & not perceiue, and reade & not vnderſtand, without the light of thine holy ſpirit guiding and inſtructing vs. I humbly beſeech thee to inſpire our hearts with a true vnderſtanding of that which this day wee haue heard with our outwarde eares, pronounced by the meſſenger and

and preacher of thy worde, and grant that it may so worke to the amendement of our liues, and the increase of faith, feare & loue of thee, that it may continually abide with vs, and to our comfort, effectually worke in vs vnto our liues end, and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voice, as indeed it is, as long as it differeth not from thine holie word & gospell, giuing all the praise and glory vnto thine owne selfe: for he is but a minister to declare thy will vnto vs, who are the ground, and thy word the seede, which being sowen in our hearts by the Minister, may not onely take some roote, but grow vp effectually, to our comfortable education and learning. And giue vs grace (oh heauenly GOD) in this so pernitious a time of sectes, schismes, and daungerous controuersies, that wee may beare constant hearts, carefull & deuout minds to the trueth, auoiding (with diligence) the perswasions of such as seeke to set vp superstition & maintain errors & vntrue doctrin. and as the Niniuites at the preaching of Ionas repented their sin: so giue vs grace not onely for a time, but earnestly to

bewaile our manifould offences, and wholly cleaue to fulfill ꝯ trueth of thy lawes, to the ſaluation of our poore ſoules. Let not ſathan (ſweete Lord) at any time weſt thy trueth ſowen in our hearts, neither let him nor his miniſters preuaile, in ſowing tares, cockle, or darnell among the Goſpell, as they continually ſeeke and deſire to marre the haruell of the good fruites: though they be fewe, by reaſon of our owne corruption, which we haue gathered by the hearing of thy Goſpell, yet (ſweete Lorde), vouchſafe to increaſe them by vertue of thine holy ſpirit working within vs. And let not our deſire of ſeruing thee, bee either choked or ſnared wᵗ the vnlawfull deſires of this moſt wretched world, but that we may rightly & truely diſcerne the truth from falſe doctrine, and may vnderſtande who are the true Miniſters with earneſt attentiuenes vnto the vtterance of thy will by them, carefully and warily auoiding the counterfait barking of ſuch as ſpeake for their owne beneſit, hauing further reſpect to their owne pleaſure, profite, & commoditie, than to the edifying of our poore ſoules, whom thou reſemblest to wolues, taking vpon them

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(vnder the shadow of simplicitie, & fained shewe of innocencie) to guide thy flock, who in deed are most detestable hypocrites & deuourers of thy sheepe, whom I beseech thee to cut off from that godly & diuine function, & office of preaching, that thy truth being at all times purely vttered by good and deuout pastors, wee thy poore flocke may for euermore be truely edified, & continue within ỹ hurdles of sincere conuersation & godly liuing, to the praise of thy holy name, and to the attainment of our heauenly inheritance for thy son Iesus Christs sake, Amen

O Lord increase our faith & make vs euermore attentiue hearers true conceiuers and diligent fulfillers of thy will.

A short Praier after a Sermon.

O Lord, vouchsafe that as of thy goodnesse thou hast through thy son our Sauiour sent for our learning & to our vnspeakable comforte the word of truth, the Gospell of our saluation, which none can learne but by hearing, and none can preach vnlesse

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hee bee sent, I humbly beseech thee therfore to giue me thy grace, that as I haue heard the worde at this time by thy Minister and messenger, so I and all thy heires may bee able perfectly to retain the same in our hearts according to thine heauenly will, vnto our liues end, Amen.

O Lord increase our faith,

A thanksgiuing to God for his benefits.

Blesse thou the Lord that giueth blisse
He blesseth him that thankfull is:
But he the thankelesse doth despise,
And listenneth not vnto their cries.

BE thankful vnto almighty GOD for all thinges, in the name of our Lord Iesus Christ, who hath left vs a perfect patterne of thankfulnes, by his cōtinual lifting vp his eyes vnto heauen giuing thanks vnto his heauenly Father, for all things by whose example wee are taught to giue continuall thanks, as a testimony of our good willes for his benefites be-

bestowed vpon vs, let vs pray alwaies, let vs alwaies reioyce, & without ceasing giue thanks, for it is the will of GOD the Father, in his sonne Iesus Christ towardes vs. Saint Austin briefly in this wise exhorteth vs to bee thankfull, namely, hartily to say, God be thanked: which is but short, yet not so short as sweete (no doubt) in the nostrils of his heauenly Maiestie, and an acceptable sacrifice. Chrisostome also willeth vs to giue thanks vnto the lord and to blesse him, yet although euill chances happen vnto vs, and then shal these euils be taken awaie: and on the contrarie (it must needes followe he saith) that if prosperous things happen vnto vs, and we continue vnthankfull, our prosperitie shall be turned into aduersitie. So pure a balme & sweet odour is giuing of thanks, that the Lord taketh it as a most acceptable recõpence for all his benefits, which as we cannot otherwise deserue, let vs continually say, the name of God be praised, and not with tongue only, but frõ the depth of the heart: For it is a term somtime vsed of the wicked, who haue their reward with hypocrits. but blesse the Lord in faith, & thou shalt be blessed both in thy going out and cõming

in, both in this houſe,& in the field,in all things,at all times,& in all places, The chiefeſt manner of thanks vnto God, his obedience vnto his will, and whatſoeuer happenneth vnto vs, to accept it with patience, yeelding our ſelues to the will of him that ſendeth the ſame: for true thankfulnes is not in the tongue,but frō the heart,which being fraught with vnfained loue to God,rendereth thankes acceptable, though the lips moоue nothing at all. Yet for the outward teſtimony of our thankfulminds,let vs opēly giue praiſe vnto him that giueth all good things.

The Praier.

H God of vnſpeakable mercy and father of marueilous louing kindneſſe, the onelie giuer of good and perfect giftes, who art moze readie to giue than wee to aſke, hearing beſoze we call, and giuing, beſoze wee deſire, things neceſſarie foz vs. I yeelde the humble thankes foz thy continuall fauour and kindneſſe towards vs thy poore creatures, foz whoſe ſaluation when we were loſt, thou waſt contented euen of thy mere loue to ſend thine only delight into this woзld, thy ſonne Ieſus Chzиſt, taking humaine natur

vpon

vpon him, and abiding the most bitter panges of death vpon the crosse, to redeeme vs againe into thy fauour, which by our disobedience was lost, to bring vs from darknes and the shadowe of death (whereunto our blindnes had brought vs) into the light of trueth, to restore vs from ignorance & error to wisdome & knowledge, than the which a more precious gift could not haue bene bestowed vpō vs poore wretched creatures. What greater comforte? what greater ioy? what greater benefite could thy diuinitie haue bestowed vppon selv man, than of a cast-away, to make him a saued soule, of a lost son, the childe of God, and of a poore banished wretch an inheritor of the kingdome of heauen? Lorde, such was thine vnspeakable loue, and the benefite that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yelde vnto thee as many thankes and prayses as could fill euen Heauen and earth, and did yeeld our bodies and soules to bitter tormentes in hell in that lake from which thou hast redeemed vs, it were nothing, in recompence of the least part of this thy loue, in giuing this sacrifice thy Sonne, in

whom was thine only and whole delight, to pacifie thine owne diſpleaſure, and to purchaſe thy fauour and loue againe: a thing maruellous, that the offended ſhoulde ſeeke the attonement with the offendour, after ſo vnſpeakable a meane, and yet requiring nothing at our hands but thankefulneſſe and obedient hearts. Lorde giue vs thankfull hearts, that wee may yeelde thee all poſſible praiſes. Which although I cannot ſufficiently, yet Lord I yeelde thee thanks euen from the bottome of mine heart, from the very deapth of mine vnderſtanding, who haſt deſerued farre more than any man or angell can by any meanes ſatiſfie, not onely in giuing thy ſonne for vs, but in leauing vnto vs a continuall remembrance of the ſame thine vnſpeakable loue, thy Goſpell wherin conſiſteth the rule whereby we are directed, euen thy worde, which (although heauen and earth paſſe & periſh) yet ſhall not one iot thereof (as thou haſt promiſed) diminiſh or decay, without the which wee ſhoulde haue continued in our accuſtomed blindnes and ignorance. Theſe thy benefits are vnſpeakable, yet ſweete Lord, the creating of vs after thy like-

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nes, and making vs after thine owne image deserueth no lesse praise and thankes, where it lay in thy power to haue fashioned vs after sundry other formes, as of wormes in the earth, fishes in the sea, and beastes of the land most vgly and most strange, hauing neither knowledge of thy will, sense, nor feeling of thy goodnes which is the sweetest comforte in the worlde, yea, without the which, is no true comfort at all to enioy any qualitie eyther of bodie or mynde, which is aye thing at all comparable to the gyftes which thou hast indued mankinde withall. Moreouer (O Lord) I thanke thee for al other thine vnspeakable mercies & benefits continually bestowed vpon me, for the feeding, clothing and protecting me & mine hitherto, giuing vs all thinges necessary both for our soules and bodies. Swete Lord, as I am of my selfe nothing, neither can do any thing of my selfe, without thine especiall help for my relefe & maintenance, vouchsafe for thy sonne Jesus Christs sake that as of thy free fauour and mercie, thou hast vouchsafed vnto vs thy creatures all these and many other vnspeakable benefits hithero: so vouchsafe the like

like loue and tender care towards vs alwaies hereafter, that we may prosper in our vocations, and go forward in the daily seruice of thee, & through the merits of thy son Iesus Christ, obtaine pardon for our sins past, and liue in faith and feare, and loue hereafter, enioying all things requisite for our reliefe, for Iesus Christ thy deere sonne, Amen.

O Lord increase our faith.

A short thanksgiuing for the benefits of God.

I Yeeld thee all humble and possible thankes (oh mercifull God) for that thou hast not only heretofore tendered the saluation of our poore soules, and by the death of thine onely son redeemed vs from death to life: but dost also continue a tender care of vs, preseruing vs as the apple of thine eye, from the dangerous assaults of Sathan, and prouidest for vs all things necessary, deseruing more thanks and praises than the tongue of men or Angels can declare: accept these my praises and thanksgiuing (oh Lord) I beseech thee, and increase in mee a daily

aily desire to praise thy goodnes, acknowledging all and euery good and perfect gift to come from the, to whom with the sonne and the holy Ghost, be all honour and vncessant praise, for euer and euermore, Amen.

O Lord increase our faith.

A deuout praier, that wee may alwaies haue consideration that we must die, which, as it is good at all times so especially in the common plague or sickenesse.

Remember as thou art a man,
So thou must die, none shun it can:
Nothing more sure, the time vnsure,
Wherefore take heede, liue not secure.

SYlenas the Philosopher, hauing knowledge but by the instinct of nature before the publishing of the gospel, saw further into the miserable estate of men in those daies, thā we endeuour to vnderstād liuing to secure knowing the clere light of the same, for his

his opinion was, that if wee conside
with our selues what we are, where
we are, and what we shall be, we coulde
not but lament our miserable estate.
Which saying of his was maruellous
then when men liued in darkenesse,
but much more maruellous that it is
no better considered & regarded now
in the time of the light of trueth. For
where we should haue great care to
liue well, wee liue in wicked securitie
where we should haue greater care to
do well, we folishly think to liue for e
uer, and so are we oftentimes taken vn
awares. But let vs perswade our selues
and not only perswade, but fully re
solue our selues, that we shal die, & le
vs indeauour to make a good end for
good end excuseth a bad life past, an
an euill end, is a great argument of a
euill life and eternall death.

Forsake sinne and imbrace death wil
lingly, so shalt thou seeme happie i
this life, & not vnhappie at the hour
of death. In the morning, thinke not t
liue till night, and at night, thinke no
to liue till morning. So shalt thou liu
much the more circumspectly, and b
alwaies readie to die.

Account thy selfe in this worlde b
as a guest that lodgeth for a night, an

departeth in the morning & as a wā-dring pilgrime of no certaine abode, ift thy minde to God, hauing heere no certaine citie, for if thou liue tenne or an hundred, or a thousand yeares, there is no helpe, but the graue must be thine end. Blessed are they that die in the Lord. Wherefore prepare thy selfe to die not in thine owne wisedom, for that will deceiue the, but in the wisdome of God, that thy hope may bee sure, his ioyes thine, and his goodnesse thine inheritance.

The Prayer.

O God the onely giuer of life, and the maintainer & preseruer thereof, and the life after death, graunt mee continuall due consideration, that as this bodie of mine is builded vpon an earthly foundation, and framed of the substance of dust and clay, which is not durable, the glory whereof vanisheth like the flower of the fielde, which is soone cut downe and withered, The bodie is the mansion, or rather the prison of the soule, and the same so fraile, weake and feeble, subiect to so many infirmities, diseases, griefes and maladies, yea to so many causes

cauſes that procure the diſſolution o
bodie and ſoule, that death often hap-
peneth when we thinke leaſt theron,
it commeth ſodainely as the light-
ning, & taketh vs vnawares, Wher-
fore grant oh God of my life, that I
may haue ſuch continuall care, fore-
ſight, & diligent reſpect vnto the di-
rection of my doings, cogitations, and
wordes, as I load not my poore ſoule
ſo much with the burden of ſenceleſſe
ſecuritie, ſinne and iniquitie, that the
body being ſodainly intangled with
the ſnare of death, it be caried where
there is no reſt, no ioy, no comfort, or
conſolation, but continual mourning,
weeping, & anguiſh of minde, as the
glutton ſpoken of in thine holy Goſ-
pell, who going on blindly, looſely &
careleſly, without regarde either of
thee, or remembrance of his ende, in
moſt deteſtable couetouſnes, & al kind
of wickednesſe, was ſodainly taken
from his mucke and welth which he
had wrongfully gotten, and miſerable
hoorded vp (yet denied poore Lazarus
the crummes that fell, & were taken
from his table) was caried by the di-
uel and his Angels into euerlaſting
and moſt painfull tormentes, where
was weeping and gnaſhing of teeth:

Oh my sweete Lorde, let not mine
heart be blinded with the vaile of va-
nitie, nor nousled in the delightes of
this world, so intangled in the net of
concupiscence, nor clad in the weedes
of wilfull forgetfulnes of mine estate,
that I be taken as the rich man, who
euilling within himselfe to enlarge his
barnes, wherein he might conuey his
graine so much increasing, who stan-
ding in his euill coceipt of couetous-
nes, thinking himselfe most secure,
was taken vnawares from his abun-
dance, and left his riches he knew not
to whom. O most gratious & louing
God, an vnhappie end, wher in steed
of heauenly contemplations and god-
ly cogitations (which thou requirest
at all times of such as are thine, but
specially at the hower of death) ther
appeared a most horrible intent of co-
uetousnes, which thou vtterly abhor-
rest, a manifest token, good Lorde, of
forgetfulnes of his end, and an argu-
ment that he was the child of sathan:
but thou shewest mercy to as many as
conuert and turne to thee.

Oh my most louing father lighten
mine eyes, that I sleepe not in sin nor
wander in darknesse, according to the
will of the flesh, that I fall not vna-

wares

wares into the dungion of distructi-
on, death & hell, but make me alwaies
ready and willing to come vnto thee,
euen wt desire, when it pleaseth thee
to call me by laying thy hand by anie
plague or sicknes vpon me, let me not
drawe, as it were backwarde, when
thou inuitest me to the sweete banket
of thy heauenly kingdome, as by thy
Worde and Gospell preached and re-
uealed vnto vs, which is an especiall
calling of vs, & when I feele my self
distempered, greeued or vexed with a-
ny kinde of sicknesse, plague, or disease
which is another of thy callings, and
especiall warning that wee must die
or when by course of time in extreame
age, when we imagine our end to be
neere: but (Lord) when I am at my
daily busines & labour, when I eat
or drinke, when I am in my best
temperature and health, in my chief
fest yeares, all times, and in all places
giue me grace to thinke that death
standeth at my elbowe, alwaies ready
die to strike me, that I sleepe not in
sinne & securitie, til the time sodainly
come of my departure, and so be ta-
ken vnprouided, & perish without re-
pentance. oh Lord, who can perswade
himselfe to liue long & see many dai-
spr

especially in dangerous and contagious times of sickenesse, seeing so many examples daily to put vs in minde of death. For in the most temperate time of health, some at their mothers pappes, by humaine iudgement likely to liue long, sodainly giue vp the Ghost, some in their youth, some in middle yeares, yea, and when graueſt experience aboundeth, are sodainely called away, & are no more seene. All which notwithstanding (Oh Lorde) such is ỹ blindnes of our nature, that we thinke this world a continuall being for vs, and couet euen with greedines, to see many daies, where wee heape sin vpon sin, to the ouerburdening of our poore soules, seldom or not at all thinking to die. But grant, my most sweete Lord, that as I desire to liue, so I may haue a greater desire to liue well, that I make an happie end abandoning the feare of death, that ỹ agitation therof may dwell in peace within the mansion of my heart, and when it shal approch neere vnto me, I flie not from it, but may go forth with ỹ to meete the same: considering that it is a meane to ende my cares, and to begin my ioyes: it is the finishing of sorrow, & an entrance into blisse, which

made thy ſeruant Paul to ſay, That hee deſired to bee deliuered from the burthen of this life, and to be with thee, where is nothing but ioyes vnſpeakable, and contrary heere on earth, nothing but care and woe: which moued thy ſeruant Iob to call this life a warfare, and this world a wilderneſſe, where is nothing but conflictes betweene the fleſh and the ſpirit, daily increaſe of ſinne, and continuall care of vanities. Oh God giue vs carefull harts to loue thee, while we liue here, giue vs continuall feare, vnfained zeale perfect faith, and godly care to doe good to all men, and earneſt deſire to come vnto thee, who art the end of all trouble and labour, and the beginning of eaſe, the end of ſtrife, and the beginning of peace, the end of all miſery, and the beginning of all bliſſe, the ende of death, and the beginning of life: wherunto ſweet Lord, grant that with vnfained deſire, we may faithfully endeuour our ſelues to come, where thy Sonne is gone before to direct vs the way, and where thou ſitteſt to iudge according to euery mans deſerts, making all thoſe that thou findeſt with the Lampe of true faith burning in their hearts, partakers of the euerla-

ſtin

sting ioyes thereof. In number of whome, oh sweete Lord, accept mee heere, and cleanse me from al my sins, that I may appeare among them in the world to come, through the same Jesus Christ our Lord: in whose name I commend my selfe vnto thy hands, to liue for euer in thee sweete God, Amen.

O Lord increase our faith.

A short prayer, to be mindfull and readie to die.

O God in whose hands consisteth the life of all mankind, for thy Sonne Jesus Christ, sake, vouchsafe to giue me grace, to set before mine eies (as a most certaine marke, whereto this fraile body of mine must tend it selfe) the image of that which is to ỹ faithful, the end of paine, & the beginning of pleasure, the end of misery, and beginning of blisse, but to the secure & careless the end of their pleasures, and beginning of eternal paines: and vouchsafe (good Lord) earnest desire of serving thee, and leading my life according vnto thy will, that whensoeuer it pleaseth thee to call mee, I be not

through feare ſtricken with doubt of condemnation, but euen at the laſt gaſpe through vnfained faith in Ieſus Chriſt may take and haue taſte of eternall ſaluation, that death be not terrible vnto mee, but rather when it commeth, I may with ioy receiue the ſame, in the name of Ieſus Chriſt, mine onely ſauiour and redeemer, Amen.

O Lord increaſe our faith.

A ſhort Praier for all men, at all times neceſſary.

Pray thou in faith for each degree,
As God by Iames commandeth thee:
So ſhalt thou proſper in thy waies,
And liue foorth many and happie daies.

THis Prayer following is for the proſperous eſtate of all men in generall, & hath many neceſſary branches verie fitte to bee often vſed of Chriſtians. Wherein they pray not onely for themſelues, but they craue things neceſſary as wel for them that are abſent as preſent, yea for al men, a thing moſt commendable and godly, and therefore S. Iames willeth vs to pray one for another,

ther, that we may be heard of God: for the praier of the righteous auaileth much. Loue thy neighbour as thy selfe, saith Saint Paule, & pray instantly for all men. Whereby wee see that it is not ynough for vs, neither are we discharged, praying onely for our selues, but we must pray for all men. Wherein is also included a commaundement to pray for out enemies, That God will bleesse them with spirituall blessinges whereby they may become conformable to his will, and so decline from their pretended euils against vs: but wee should especially pray for al Christians.

The Praier.

O Almightie God, the Father of all ỹ beleeue in thee, haue mercie vpon vs, who most miserable haue offended thee. Remember not our offences, nor punish vs according to the multitude of our Sinnes. Pardon vs, and spare vs good Lorde, whome thou hast redemed with the bloude of thy sonne:

sonne: direct all our cogitations, and actions, that we giue noe occasion of thine anger towards vs for euer: mercifully saue and defend vs from sinne and mischiefe, from the crafts and assaults of Sathan, from thy displeasure and eternall damnation. Good Lord for thy mercies sake deliuer vs, from darknes of misbeliefe, from hautinesse of minde, from malice, enuie, hatred or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreame hunger and famine, from sodaine death from heresie and false doctrine, and grant vs allwaies will and ablenes, to fulfill all thy most godly commandements with a cleare and pure heart.

Be present with vs (good Lord) in all our troubles, vexation of minde & at the houre of our departure hence. And for thy meere mercies sake be thou fauourable vnto vs, in the day when we must giue account of our life past, that we be not rewarded according to our deserts, but by the merits of thy sonne Iesus Christ, may inioy eternall saluation. Oh most mercifull and euerliuing God, I most miserable & most wretched

wretched sinner, heere humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant vnto thine vniuersall Church, godly and deuout Preachers of thy word, and Gospell, that it may daily encrease in vertuous and godly gouernment growing and proceeding from faith to faith truely knowing thee, and vnfainedly seruing thee. Grant vnto thy seruant Elizabeth our Quene true vnderstanding of thy will and vnto her counsell, knowledge and wisedome, that vnder her, for her, and in thy name, they may establish godly lawes, statutes and ordinances for our good and godly gouernment: and vnto all thy people grace, continually to fulfill the same. Be thou (good Lord) her defender in all assaults of her enemies, and so rule her heart in thy faith, feare and loue, that she may alwaies seeke to aduance thine honour and glory, deface superstition, errour and false religion, and euer be able to banquish and ouercome such as rise vp against her, or seeke the contrary. Lighten the hearts of all Bishops, Ministers & Pastors of thy Church with right vnderstanding and sincere knowledge of thy word, that they may

direct not only in speach and doctrine, but also by their conuersation and life soundly and sincerely vtter the same, & cause the same to be taught and published to the true edification of thy people. Oh Lord, let no such as are put in authority to see the due execution of thy lawes, be slow, negligent, or ignorant therein, but indued with grace, wisdom & vnderstanding, and boldnes, may execute iustice, and maintaine thy truth without affection, fauour, or respect of persons. vouchsafe to indue vs all with continual vnfained goodwill one toward another, that we may liue all the dates of our life in vnitie peace & godly agreement, pleasing thee by liuing according to ỹ rule of thy blessed commandements. Grant vs (oh Lord) feruent desire to be where thy worde & Gospell is preached and taught, and indue vs with thy grace, to heare and beare away, and not only to heare and beare awaie but to exercise the same in our life & conuersation, that the truth of thy gospel, which is the fruit of thy holy spirit, may daily increase in vs and call home all wandering soules, which are caried into blindnes by the subtiltie and procurements of Sathan, and his wicked ministers, following

Strange

straunge Gods, and worshipping that that cannot auaile in their distresse: giue them (oh Lord) repenting hearts, conuerting the soule. Shew them thy true light, that they seing it (though a far off) may by little & little attaine vnto the perfect enioying of the same. Strengthen al them that haue taken hold of thee by true faith and pure religion, that they fall not from thence by anye deceiuable shew of ante counterfait sect: comforte those that are weake, & lift vp those that are downe, that they by thee, and thou by them, maist beat down, & keepe Sathan vnder our feet. Vouchsafe (good Lord) to giue succour, helpe, and comfort to all such as are in anye kinde of affliction, danger, necessitie, or tribulation. Preserue and keepe safe all such as labour or trauell by sea or land, for the benefite of our common weale. Strengthen all women with childe, and send them good deliuerance: comforte all them that are sicke, and giue them eyther patience to beare it, or mittigate their griefe: giue helth and nourishment to all young children, and grant them grace to goe forward in nurture and knowledge of thy will, Lord wee beseech thee to shew compassion vpon

all ſuch as ſuffer impriſonment, & giue them deliuerance at thy good pleaſure. Prouide (good Lord) for ſuch poore children as are fatherleſſe or helpeleſſe, conſider the cauſe of all widowes, and be helpefull to them in their diſtreſſes. Lord haue mercie vpon all men, forgiue our enemies and ſuch as perſecute vs, & if it pleaſe thee, turne their hearts. Fructifie thoſe thinges on earth which thou haſt appointed for our vſe, and ſo increaſe the ſame that wee may inioy the fruites thereof with ſufficiency for our neceſſities in time conuenient. And vouchſafe to giue vs grace to fall downe vpon the knees of our heartes, with vnfained repentance of our ſinnes, that we may obtaine at thy mercifull handes pardon for our offences, negligences, and ignorances, and vouchſafe to indue vs with thine holy ſpirit, that wee may goe forward in daily amendement of our liues, and gouerne the ſame according to thy will, vnto our liues end Amen.

O Lord increaſe our faith.

A praier for the true obseruation of the commandements of the Lord.

Pray that thou maiest fulfill the vvill
Of him vvhose hand defends thee still:
And these precepts forget thou not,
Which Moses for thy safetie vvrote.

BLessed is the man (as saith Dauid) that delighteth in the Law of the Lord, and meditateth therein day and night: he shall be blessed in his goods in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwise, he that declineth from his commandements and neglecteth them, shall be accursed in all his waies, and nothing shall prosper with him, although for a time it florish in shew, the end of the same wil be euil. And therfore Dauid in his praiers (cõsidering his owne infirmitie) besought the Lord to instruct him in his commandements, saying, Make me oh God, to vnderstand thy lawes, & I will meditate vpon all thy wonderous works, yea his.

his delight was in the commandements of God. And Salomon ſaith, That hee that turneth away his eares from hearing the law, his praier ſhalbe abhominable. For it is the will of God, that we ſhould keepe his commandements. Pray therfore that God will ſtirre vp in you an vnfained zeale in all your doings & enterpriſes, to obſerue the law of the Lord: which none without the eſpecial helpe of the ſpirit of God can doe: pray therefore for the aide of the holy Ghoſt, to do the will of God. But wee may not thinke that wee can performe the law of God ſo ſoundly, as nothing ſhal be found amiſſe in our doings, though we be neuer ſo preciſe: for then we deceiue our ſelues, for we are all ſinners, & therfore what we want in performance of the will of God, Chriſt is readie with his merits to anſwere for vs Yet may wee not bee therfor diſſolute and careleſſe, but ſtudious in the commandements of God. And for that to performe them to the vttermoſt we be vnable, wee muſt craue Gods aſſiſtance, to doe it, as farre forth as poſſiblie we may.

The Prayer.

O Almightie Iehoua, God of Heauen and earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our GOD, our shield and our fortresse, our buckler & defence, our Castle and refuge, who hast brought vs with a mightie and strong hand, with an outstretched arme, out of the land wherein wee were strangers, wherein we liued in bondage, vnder the yoke and tyranny of Antichrist and Sathan, into the land that floweth with the milke and hony of true religion, wherewith thou feedest the soules of the faithfull ones, to their vnspeakable comfort: Grant that as through thy meere mercy and loue thou vouchsafest to bring vs into this world, and to frame vs to thine owne image and likenes, so we may account thee as our onely God, worshipping none other besides thee, making to our selues none image of any likenesse, either of things aboue, or things beneath, nor to seeke helpe at the handes of any (as a God) beside thee, who as by thy mightie power thou broughtest the children of Israel out

out of Ægypt, by the handes of Moſes and Aaron, where they were in bondage, where they were continually oppreſſed with ſundrie kindes of vexations both of bodie and mind: So thou haſt vouchſafed to bring vs and to deliuer vs from a greater bondage, ſeruitude and ſlauerie, euen from the power of Sathan, vnder whoſe tyrannie wee reſted, and now eſcaped not by any other pollicie, ſtrength or power, but by the bloudſhedding of thine onely ſonne Ieſus Chriſt, who tooke vpon him the death of the croſſe for our ſakes, to bring vs from darkneſſe wherein wee walked according to the will of the fleſh, vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of ſinne, into the land of righteouſneſſe, from blind ignorance to the bright ſhining daie ſtarre of thy heauenly will, who art not onely a moſt louing and gentle Father, but alſo a moſt ſharpe puniſher and reuenger, who art not onely deſirous that wee ſhould come vnto thee, but art alſo moſt iealous ouer vs, leaſt we ſhould ſeeke or follow any other gods beſides thee, yea in all our afflictions & troubles, thou wilt that wee ſeeke onely vnto thee, &

beeing relieued, to attribute the only meane thereof vnto thy selfe, whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truely take hold of thee, as there onely God: And againe, threatenest vengeance vpon the third and fourth generation of them that hate thee, and follow strange gods neglecting thy commandements. Oh sweete God, vouchsafe that we neuer put our feete toward any straunge gods, appeare their help neuer so likely or plentifull, but it may both now & euer continue in our hearts, to confesse both in word and conuersation, that there is none other God besides thee, who art a most gracious and louing father. Haue mercy vpon vs, O Lord, haue mercie vpon vs, and so vouchsafe to direct vs in all our doings, cogitations, and words, as wee may alwaies & in all things fulfil thy will, without taking thine holy and most glorious name in vaine, by blasphemous speeches dishonouring the same. Keep vs most louing father not only from ỹ most detestable sin of periurie, whereby thine holy name is often defaced, & as it were troden vnder foot, as in making it the author of abhomi-

hominable falſhoods & lies, but from all friuolous and vaine othes, which (to the great griefe of thy children, & diſhonour of thy name) are moſt vncomonly in the mouthes of ſuch as vnreuerently and raſhlye vſe it, euen in common ſpeeches, without anye vrgent cauſe, whereby they fall into the moſte haynous ſinne of taking thy moſte glorious name in vaine. O LORD forgiue vs, and graunt that wee maye vſe ſuch a reuerente manner, and godlye order in tryall of matters in controuerſie, as wee maye bee alwayes true hallowers, and not abuſers of thy name therein. And forasmuch as thou within ſixe dayes diddeſt finiſh al thinges in the beginning, and in the ſeuenth day didſt reſt from the ſame labour commaunding vs to obſerue the ſanctification of the ſame for euer, and to reſt from all labours, trauailes, and worldly buſines, and not only our ſelues, but all other whome thou haſte committed to our charge, as Seruants, Oxen, Aſſes & ſuch like: Grant that we may not only laye aſide all worldly cares and buſineſſe on the ſabboth daye, reſting our wearied members, but maye in all things ſanctifie and keep it holy, with

godlye

odly exercises, diuine prayers, and
eauenly meditations, with carefull
nd diligent regard to the auoiding
f all wanton pastimes, foolish & vn-
omely exercises and vnlawfull prac-
ises, whereby oftentimes, the affecti-
n being mooued to impatience, pou-
eth forth collar to the dishonouring
f thee. Let our conuersation be alto-
ether modest, mortifieng our owne
estres, wholly applying our selues,
ot only on the saboth day, but all the
eeke, yea all our whole life, to the
ruice of thee, to the honouring and
lorifieng of thy name, to the benefit
f our soules, profit of our neighbours,
nd due reuerence to our Parentes,
whom thou hast commaunded vs to
onour, loue, and obey as the instru-
mentes of our beginning, thou being
he workeman. Graunt Lorde, that
wee truely and vnfainedly reuerence
hem, as thou willest wee should, that
e may long continue vpon the earth,
ot in the nomber of careless & diso-
edient children, in whom resteth no
hankefulnesse for so great benefittes,
ad and receiued at the hand of their
arentes, from whome thou hast said
hou wilt withhold thy blessings, and
ltogether depriue them of their li-

bertie,

bertie of liuing. But grant that we may so order our selues by thy grace both to them and other our superiours that we may receiue at thy hands many good gifts, and length of daies here according to thy promise in Christ.

Let it likewise please thee, oh Lord for to confirme thy blessings in vpon vs, as that it may goe wel with vs all the daies of our liues. Take from vs (I pray thee Lord) all desire of reuenge, all rancour, malice, & hatred, least the deuell, (who readily stands to prick vs forward to a desperate mind) procure vs to slay the innocent. Thee beseech thee Lord, let not at any time such euill imaginations enter into our hearts, least we (giuing our selues ouer thereunto) loose the raines of our naturall disposition, which is so inclined to wrath, that vnlesse the strength therof be subdued, or the venemous sting therof plucked out by vertue of thine holy Spirit, it prouoke vs to waite opportunity to wreake our malice with violence vpon such as by small occasions haue offended vs, and by little and little breake out into the flame of deadly hatred, and to seeke to destroy the innocent.

O Lord forbid it, and keepe vs from

the most pernicious sinne of adultery, which being so odious in thy sight, thou causedst to fall in one day for the same 23000: but indue vs with thine holy spirit, that we may keepe our bodies cleane and vndefiled members of thee, indued with perfect charitie, may abandō all occasions that may procure vs to offend thee, retaining a godly behauiour, which thou dearly louest, and expell euill concupiscence which thou much abhorrest.

O mercifull God, vouchsafe to keep vs from taking any thing by indirect meanes from any man whom we ought to loue as our selues, the desire whereof, good Lord, proceedeth often by scarcity and want, by pouertie and neede, which indeed thou art able & willing to relieue without any such vnlawful meanes. And therefore I beseech thee to grant vs a sufficient and necessarie portion, or else constancy and vnfained hope in thee, to be releeued in thy good time and vtterly to detest the horrible sinne of stealing: for thou hast promised neither to faile vs, nor forsake vs, calling faithfully vpon thee in time of our necessity. And as we ought to beware of taking any thing from others by stealth, so likewise vouchsafe vs

grace

grace, when any occasion serueth, or matter forceth, to beare witnesse of the trueth of any controuersie, graunt vs heedefull mindes, to depose and testifie that which is trueth according to our knowledge, without any respect either of abilitie, friendeshippe, or fauour of the one, or the enuie, malice or powertie of the other. And graunt that wee raise no false accusation or slaunder vpon any man, considering that the same fault wherof we wrongfully accuse another shall be imputed great vnto our selues, but that we may keepe our mouthes from speaking any thing hurtfull vnto others, and shewe our selues helpfull both in worde and deede. And like good men, muse and meditate before hande what we ought to speake, not letting the bridle of our lippes loose, to babble out that which first cõmeth into our minds, and that we may content our selues with our estates, whatsoeuer thou sendest, without any vngodly desire of any thing that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truely to obserue, and faithfully to fulfill all thy most godly commandements. In the name and for the sake of thy sonne

Jesus

Iesus Christ, in whose name, as wel
for grace to keepe thy lawes as also for
all necessaries for bodie and soule, I
earnestly pray thee by ỳ prayer which
he hath set downe vnto vs in these
wordes:

Our Father which art in Heauen, hal-
lowed be thy name. Thy kingdome
come, thy will be done in earth as it is
in Heauen. Giue vs this day our daily
breade, and forgiue vs our trespasses,
as we forgiue thẽ that trespasse against
vs, and lead vs not into temptation, but
deliuer vs from euill, Amen.

O Lord increase our faith.

A short prayer to fulfill the commandements.

FOrasmuch, oh God of all wisdome and mercie, as thou for our direction and good liuing, hast by the handes of the Prophet set downe prescribed vnto vs godly institutions for vs to follow, promising to bless them that keepe the same, & to punish the breakers thereof, I most humbly pray

pray thee to vouchſafe vs not onely di-
ligent care & daily indeuour, but eſpe-
ciall grace to fulfill all thy lawes, ac-
cording to thy bleſſed will in all things
through Jeſus Chriſt, Amen.

O Lord increaſe our faith.

A Prayer for the true ordering of worldly riches, verie neceſſarie for ſuch as God hath indued with the wealth of this world.

Euen as thy vvealth increaſeth, ſo
Pray that them vvell thou maiſt beſtovve:
For they that haue their vvealth at vvill,
Are plagued vverſt (vſing it ill.)

OVR Lord and Sauiour Ieſus Chriſt, the fountaine of all libertie giueth an hundreth fold in this life, & life euerlaſting in the world to come, to al ſuch as for his ſake ſhall forſake all worldlie goods vnfainedlie, to followe him; commanding vs to bee readie to giue, & glad to diſtribute to the neceſſitie of others, and that not vainegloriouſly. For he ſaith in the ſeuenth of

Mat.

atthew, that the left hand should not ow what the right hand giueth. But ue & it shall be giuē thee, & minister o the holy ones of God, and it shall rewarded thee. Break thy bread vnto e hungry, giue drinke vnto the thir-e, &c And take heed that when thou ueſt, let it be for Gods sake who hath uen thee store, to the end that thou ouldest extend thy liberalitie to the lief of the necessity of his Saints, nei-er grudgingly, nor by compulsion, r for praise or vainglory, but with mo esty, & zeal, cōcealing thy good deds, thy heauenly father shal reward thee erly. Couet not to be rich, least thou ll into temptations, and into many olish & noysome lustes, which drown en in perdition and destruction: for e desire of money is the roote of all ill, and causeth men to fall from ith, to pearce themselues with many rowes. Therefore while wee haue me, let vs doe good vnto all men, and iefly to those that are of the hous-old of faith. Bee doers of the word, nd not hearers onely, deceiuing your lues. Trust not in vncertaine riches ut in the liuing God, whose handes reserue the poore as well as the rich, ot respecting the person of the one,

more than of the other: hee regarde
and carefully prouideth for the needi
and thoſe that are in neceſſitie, tha
truſt faithfully in him, and ſendeth th
rich man emptie away at the laſt. The
fore, to doe good & to diſtribute fo
get not, for with ſuch ſacrifice God i
pleaſed.

The Praier.

H bountifull God & mo
mercifull Father, I thank
thee, for that although I
came into this worlde na
ked, bringing with mee not ſo muc
as one ragge to couer this ſilie an
weake bodie of mine, wanting ſuſte
naunce and foode, without the whic
(ſweete Lorde) life cannot indure, I
haue receiued the ſame at thy merc
full hande, and that moſt largely, th
one to couer and keep my naked mem
bers from ſhame, from parching hea
in the Summer, and extreame cold
in the Winter, and the other to feed
and nouriſh me, inſomuch as I hau
by neither of thoſe extremities fain
ted or decayed to this day. I hau
not continued in nakednes, wherei
I was borne but in warme and ne
ceſſarie cloathing: not in hunger, bu

in fulnesse not in scarcitie, but in a-
bundance, and sufficiencie of all
things, not in want, but in wealth,
not in labour, but at ease, not among
the lowest, but with the highest, which
blessings of thine, oh Lord, I confesse
were not gotten by mine owne indu-
stry and paines, not by mine owne
pollicie or wisedome, nor bestowed
on me for mine owne sake or deserts,
who am borne in sinne, but were sent
from thee, as thine own free blessings
farre passing the capacitie of man
to comprehend, by labour to get, or
pollicie to purchase, but encline by
thy blessed providence, setting thy
helpfull hand unto the godly indu-
stine of such, as by their vocation
and iust traualle shall endeuour to
gather the same, which is thine onely
and bountifull gift, as also where
thou giuest and blessest the children
with the inheritance of their parents
is thine vnspeakable blessing. And
therefore grant sweet Lord, that as
thou hast freely bestowed these thy
gifts vpon me without any deserts
of mine, so grant that I may duelie
consider the mutabilitie, the slipperie
olde and vnconstancie thereof, and
with such feare and reuerence vse

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them, as the feare of alteration doe not loade and encumber my minde with ſuch vngodly cares, as diuine worldlings ſeldome to reſt without ſome doubt and perturbation of mind, breeding within them diuers great inconueniences, as hautines of mind, contemning others of inferiour conditions, with a grudging diſdaine of them, in reſpect of themſelues, puffing vp their hearts with arrogancie, vaineglorie, exceſſe, gluttonie, and finally leading them into all kinds of vices, making them euen to forget themſelues and thee, being led by the indirect rule of their owne proper nature, which is altogether contrarie to thy will. But forasmuch as theſe our worldly riches doe tende either to the winning or loſing of thy fauour and loue, and thy loue is the end of our happineſſe, grant vnto mee and all men thy grace and aſſiſtance in beſtowing, ordering, and occupying theſe terreſtriall things, that neither the loue of worldly commendation nor praiſe of men make mee prodigall in ſpending them, nor couetouſneſſe draw mee to hoorde and lay them vp, to canker and ruſt, and where it may bee taken with thecues

but

but as I haue plentie, so I may be liberall, distributing according to the proportion thereof vnto the necessitie of others, as the cause of their need and mine abilitie shall require. And as it pleaseth thee to increase our store so make vs more and more thankfull, and more ready to giue, enduing vs with the more humilitie, gentlenesse, and pitie, that we may stretch forth our hands with a glad heart, to helpe the helplesse, to feede the hungrie, to cloath the naked, to comforte the comfortlesse, that these thy bountifull giftes be not bestowed vpon vs in vaine. That wee bee not in case like the rich man, spoken of in thine holy Gospell, turning our eyes from the begging cries of poore Lazarus, but may willingly in part such things both of our table and store, as it hath pleased thee to bestow on vs, vnto the necessitie of the poore: take from vs all hardnesse of heart, and extreame dealing towards such, as by any light offence haue displeased vs: considering that wee are our selues, as the lowest, meanest, and weakest and not to disdaine the simplest alwaies weighing our beginning, and our

preſent eſtate, how it may pleaſe thee to alter it, and what may befall vnto vs before, or in the end, as alſo to be mindful of ſuch as are of lower eſtate and calling, yea of the worſt and pooreſt, and to doe for them the beſt wee may, and as occaſion ſhall require, without ouercharging any that for their reliefe ſeeke any thing at our hands, that in the end wee may bee found good and faithfull ſtewards of that talent which thou haſt put vs in truſt withall here.

Oh Lord, make me willing to forgiue them that offend me, acknowledging my ſelfe a thouſand waies more offencible vnto thy Maieſty. Pardon mee, Oh God, of thy mercie, and giue me grace to amend mine euill and corrupt life, and let me not by miſpending and abuſing thy giftes here, make forfeiture of ſo precious a dwelling place, as thou through the bloodſhedding of thy Sonne Ieſus Chriſt, haſt vouchſafed to all ſuch as ſhew themſelues faithfull ſtewardes of thy talents here. Make me to conſider (good Lord) the vanities of this wretched worlde, and giue me thy grace daily to contemplate, and in faith to behold the faireneſſe, beauty,

and

and certainty of thine heauenly kingdome, that I may daily growe in hatred and contempt of this vaile of misery, and the vaine pleasures thereof, and be readie at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth me withall.

Oh Almighty and mercifull God, giuer of all good things and the taker of them away againe at thy good pleasure, make me in prosperitie alwayes thankfull: and if thou visite me with pouerty endue me with perfect patience, that the delight of the one lull me not asleepe in the cradle of securitie, nor the heauines and griefe of the other waken me with the dangerous darts of despaire. Strengthen good Lorde, for thy Sonne Iesus Christes sake, and helpe me in this my great account which I haue to yeeld at my last and final Iudite, and which I am to make before thee, the high steward of my soule, when and where there shall be nothing left vndischarged, but shall be forced to account receipts and actions, which I little thinke on now, and prooued euen then to be parcell of that whereof thou madest me steward here.

Graunt therefore, gracious Lord, that I may not bestow my talent only to mine owne vse & behooke, but to the furtherance & helpe of them that stand in neede thereof. That in the end thou maiest with this comfortable saying receiue me: Oh thou faithfull seruant, seeing thou hast beene faithfull ouer a little. I will make thee steward ouer a great deale: enter partaker of that place which thy Sonne hath purchased. In hope whereof, I doe wholly yeelde and commend my selfe and all that I haue vnto thy hand, praying thee to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy sonne Iesus Christ, to whome with thee and the holy ghost, be continuall laud and praise, for euer and euer, Amen.

O Lord increase our faith.

A short prayer to vse wealth as we ought.

O God almighty, the giuer of all good things, the only stay of mankind, their guide & comfort, giue grace vnto mee thy seruant, that as thou hast blessed my store & increased my wealth

in

in so much as I haue not onely that which may suffice mine owne necessarie want, but haue also sufficient to relieue others in need. Driue from my heart any naturall desire of more, and giue me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked, & doal things else which thou requirest of them on whom thou bestowest thy blessings to the furtherance of godlinesse, and not to liue to my selfe, & for my selfe onely, but to the help of al that want my furtherance, that laying vp a good foundation, in the end I may leaue the worlde willingly and purchase through Iesus Christ thy kingdome eternally, which for his sake grant vs sweet God, Amen.

O Lord increase our faith.

A prayer to be said of a woman with childe.

As Eue thy Grandame caused thy thrall,
Pray to the Lord, ease it he shall:
For as by Eue thy thraldome came,
Christ Iesus since did ease the same.

PRay that God may mitigate the paines of your trauell, which by reason of the trāsgressiō of your grand

mother, Eue. God hath pronounced to bee great, saying vnto you all. In sorrow you shall bring foorth your children. And you daylie see that the extremitie thereof doth often ende the daies of manie, who before the houre of their trauaile were healthfull and strong, wherefore I thinke it a part of great wisedome to prepare & addresse your selues against that houre, as against the time of death, for without the mercifull helpe & fauour of almightie God you cannot escape death. But God is both mightie and merciful, he can & wil deliuer you luckely if you serue him truely. Wherefore I wish that as manie as are in that case, do betake them humblie on their knees vnto Gods will, in heartie praier for his aide, without whose outstretched arme, no womans help can be auailable in that behalfe: praie therefore, praie that God of his tender mercie, will vouchsafe you an houre, wherin you may happilie be deliuered, and bee made ioyfull mothers. God is the best midwife, the best nurse and the most comfortable guide of all them that depend vpon him in their trauaile.

The

The Prayer.

Thy mercifull God and omnipotent father, and creator of al things, who in the beginning hadst placed mankinde in moste vnspeakeable happinesse, where they shoulde haue continued, had not our first parents broken thy precept and will whereby they procured thy heauy indignation against themselues & their posteritie for euer, so that the earth for their sakes was accursed, denying things necessarie for their vse, without their great labor, industry, paines, & sweate of body. And vnto vs the daughters of Eue for her transgression thou hast adiudged most grieuous paines & torments of body in the trauaile of childbirth, saying: That in sorrow & great paines we should bring forth our fruit: a heauie sentence thou knowest it is, (Oh Lord) & we feele it to take sharpe effect in vs. But sweet Lord, forasmuch as thou art mightie and bringest all things to passe according to thy good pleasure, and shewest thy selfe in nothing more omnipotent, than in the conceiuing, forming, & bringing mankind into this world, which (although it were in the beginning ordained

moſt eaſie) yet by the ſubtiltie of our continuall enemie Sathan, in cauſing our firſt parents to tranſgreſſe thy commandement, & to breake thy will by taſting the forbiden fruite, it is now moſt painfull, grieuous, and perillous. Inſomuch (O ſweet Lord) as without thine eſpeciall grace, fauor, & mercy it is altogither impoſſible for vs a weake ſex, fraile women, to beare and abide the ſame: our imperfection and feeblenes is ſuch, as of our ſelues we are not able to endure the leaſt of all the pangs and ſorrowes that doe accompanie this kinde of trauaile. Wherefore (ſweete Lord) mine humble and hearty deſire vnto thy maieſtie is for Jeſus Chriſtes ſake, that thou wouldeſt vouchſafe to extend vnto me, and to all women in this my like caſe, thy mercy & louing fauour to mitigate the pangs thereof, that wee may be able patiently to endure & continue the pangs of our trauaile at the houre appointed. And make that eaſe and light vnto vs, which our deſerts haue made burdenſome & heauy, make that ſweete which our owne deſerte hath made ſower, that the burthen wherwith I am now lodē may gratiouſly be deliuered frō my weake body.

Send

Send vs all (good Lord) happie deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto mee and to all that haue conceiued, & bee with child, strength to bring forth that which thine omnipotency hath so wonderfully wrought in vs. Wee present with vs in our troubles (oh Lord) help vs most mercifull God & mightily deliuer vs. Let thy power, might & loue be no lesse manifested in the deliuerie than in thy forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, we may obtaine our perfect strength againe, & liue to praise & please thee for euermore. Amē

O Lord increase our faith.

A short and most necessarie praier, alwaies to be said of one with child.

MY Lord, whose goodnes we haue offended, & deserued infinite plagues, looke vpon me and pardon mee, lay aside thy iustice, and shew thy mercy, let me inioy the benefit of thine helping hand, and not feele the waight of thine heauie hand. Fauourably lighten mee of this heauie burthen, in thy

good and gracious time, and in the houre and inſtance of my deliuerie, bee preſent with mee (Lord) and tender my ſafetie, through Jeſus Chriſt.

O Lord increaſe our faith.

A thankſgiuing to God after the deliuerie, to be ſaid of the women that are preſent.

As God hath now deliuered thee
So well thy praiſe deſerueth hee:
For if he had not ſtood thy friend,
Thoſe pangs had brought thee to thine end.

FOraſmuch as it hath pleaſed Almightie God of his greate goodneſſe to giue thee good deliuerance, and to rid thee from the great paines & perill, wherewith thou wert euen now afflicted, fal down humblie and proſtate thy ſelfe in heart, with the reſt that are preſet, giuing no leſſe vnfained thanks vnto his omnipotent maieſtie, for his holy helpe in ſauing thee, than thou diddeſt or oughteſt to pray for his aid happily to deliuer thee: and let not the ioy or glad tidings of a ſon, or daughter borne into the world, or the departure of thē ſo much poſſeſſe thine hart with ioy or heauines, but that it may be alwaies readie to giue praiſe to God for thy ſafe deliuery. Learne of

Hannah

Hannah, who being deliuered of a Son gaue heartie thanks to God. And think not that (the extreame plunges of the very birth being past) thou art presently acquited of all dãgers, for the weaknes, frailty & rawnes of your health, is many daies after great. And therefore whatsoeuer thou be (tendering thine owne safetie) praise God continually, praying for strength, & he will giue it thee. for vnthankfulnes is a meane to purchase (in steed of Gods fauour) his indignatiõ to punish thee a new. praise the Lord with thanks, it is a sacrifice acceptable vnto him. And thinke not thy selfe discharged of great cause to thanke him, by whose means thou hast thus prosperously conceiued and happily beene deliuered.

The Prayer.

O Thy almightie and mercifull God the onely aide, stay and comfort of all those that trust in thee, the principall helpe of them that feare thee, we giue thee most humble, heartie, and vnfained thanks, for that thou hast vouchsafed to deliuer this woman Thy seruant from the great paines and trauell of childbirth, which are so great, so greuous and so dangerous that e-

uen

uen by thine owne wordes they are said to bee most grieuous: Insomuch (sweet Lord) as whensoeuer thou settest foorth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans pain in trauaile.

Therfore we confesse and acknowledge that we in the behalfe of this our sister, are so much the more bound vnto thee, so far extending thy furtherance and helpe to her deliuerie from such extremitie and anguish, wee fall downe euen vpon the knees of our hearts, with vnfained thanks for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although shee be deliuered of this heauie burthen, yet great paines and danger continue, which without thy most sweet mitigation therof, will driue her to further griefe and sorrow, euen to death. We humbly beseech thee therfore to consider of her estate, and of thy goodnes vouchsafe to mitigate and asswage the same, that shee may be able to beare it with perfect patience and continuall thanks for her happie deliuerance.

(a) And

(a) And forasmuch (sweete Lorde) as the tendernes and misery of mankind is such, ꝑ they can not of long time after their birth, attaine to any meane to helpe themselues, but wanting the diligent aide & attendance of the mother and nurse they soone perish. Wee beseech thee to strengthen this litle infant & tender babe now come into this vaile of misery, & if it be thy good pleasure to vouchsafe it life and longer abiding here, grant it ablenes and strength to receiue such food and nourishment as thy prouidence hath assigned for such little infants and sucklings, and so increase within the paps of the mother or nurse such nurriture, as may be sufficient for the maintenance of the life and health thereof, working with such effect within ꝑ bowels of ꝑ tender infant, as it may thereby grow more and more to the estate of mã, according to thy good pleasure, & strengthen both the mother and the infant that they may both growe to such perfect health & ablenes, as the one may giue, the other take, sufficient sustenance

(a) Omit the rest if the childe be departed, saying the Lords prayer, and the rest at the end thereof.

nance for the preseruation of life, and increase of strength, through thy mightie power and working.

For which (sweet Lord) and for all things els necessarie for them, and for all other in their like case, we pray vnto thee, as thy sonne Iesus Christ hath taught vs, saying. Our Father which art in heauen, Hallowed be thy name, Thy kingdome come, Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread, And forgiue vs our trespasses, as we forgiue them that trespasse against vs: And lead vs not into temptation, but deliuer vs from euill, Amen.

Oh Lorde receiue this woman thy seruāt, and euermore mightily defend her. Oh Lord blesse this litle babe, & receiue it into the number of thy children. O Lord guide it euermore to the full obtaining of thy fauour & mercy, and to the perfect fulfilling of thy will all his daies, Amen. To thee bee all praise for euermore, Amen.

O Lord increase our faith.

¶ A Praier for wisdome.

As worldly wisdome seeketh nought,
In time of need auailing ought:

So heauenly vnto wisedome vvorketh still,
The things that please Gods heauenly vvill.

Wisedome (as saith S. Augustine) is the knowledge howe to chose things that are good and to auoide those things that are euill, And Aristotle defineth it to be a vertue of the minde, wherby those graces are obtained, which tend to the felicitie of this life & the life to come. *Thomas Aquinas* saith that wisedome is the meane whereby we are reconciled vnto God. And the Prophet *Ieremie* saith in his seuentene chapter that euery man is a beast by his owne knowledge. But the wisedome that is from aboue is pure, peaceable, gentle easie to bee intreated, ful of mercy & good fruites, without iudging & dissimulation. It is a iewell vnspeakable: more precious then gold: a more excellent thing then it, no mā can attain vnto. For what more excellēt thing can we craue at the hands of God, then that wherby we may doe that onely which is good, and such as tende to eternall felicitie, & which reconcile vs to God our maker, through Christ our redeemer and Sauiour, the beginning wherof is the feare of the Lord, whose loue to-

towards vs is ſo great that he willeth him that wanteth it to aske it at his hands, and he will giue the ſame moſt aboundantly (asking it in faith) as he gaue vnto Salomon ſo plentifully and inſuchſort, as they came from the vttereſt parts of the world to heare the ſame, & becauſe that God wil be knowen to be the author of it, he often withholdeth it from the wiſe and mighty of the world, and giueth the ſame to the ſimple and poore in the ſight of men. Let vs pray therfore that we may obtaine it, it is better then gold or precious ſtones, and more ſweeter than hony or the honycombe, without which mans wiſedome is fooliſhnes, his abundance ſcarceneſſe, his ſtrength weakenes, his glory ſhall be turned into ſhame.

The Prayer.

O Almightie and euerliuing God, whoſe gift it is that babes, ſucklings & men of baſe degree, haue the knowledge and vnderſtanding of thy will, and men of profound learning, deepe ſtudy, and worldly experience often want the ſame. It is thou which expelleſt darkneſſe and giueſt light, which takeſt away ignorance, & planteſt knowledge & wiſedome, denying

the same to none that vnfainedly aske it at thy handes, without the which nothing can be obtained which good is, nothing auoided which is euill, nothing continue safe be it neuer so durable, nor any enterprise, either rightly begun or happily ended. And that did Salomon very well consider (hauing promise at thine hands, that whatsoeuer hee asked he should obtaine) and therefore aboue all things, aboue wealth or riches, worldly praise, renowme, or glory, beauty or strength, yea, aboue possessions or kingdomes, he onely requested wisedome, which thou so aboundantly bestowedst on him, that they repaired & came from farre to heare the same, which is none other thing (sweete Lorde) but the knowledge of thy diuine will and heauenly misteries: it is the knowledge how to choose the good & auoid the euill, it proceedeth only from thee, and with thee it hath beene from the beginning: vouchsafe to send it down from heauen, where it attendeth about thy seat and replenish mine hart with the knowledge thereof. Giue me a new heart, and a right spirite, for mans vnderstanding fatleth in many things, but thy wisdome instructeth

eth the ſimple, & maketh the tongues of infantes eloquent, directing the ſteps of the blind, and reformyng the pathes of the ſimple. Wherefore, Oh Lord, I moſt humbly beſeech thee, to eſtabliſh the ſame in my ſpirit, and write thy lawes in mine hart, that I walke not in the way of error, but may abſtaine from ſinne, cleaue vnto righteouſnes, and walke in innocencie all the daies of my life. Oh ſweet Lord, graunt me this thine eſpeciall gift of heauenly wiſdom, that I may perfectly know what thy diuine will and pleaſure is, that I may alwaies direct my waies by the rule therof, louing thee in all things and aboue all things, continuing moſt thankfull for all thy fatherly benefits beſtowed and conferred vpon mee. And that proſperitie ouercome me not, nor in aduerſitie I bee foolishly mooued to ſeeke remedie or relefe elſewhere but at thy hands only, who art my God and my Sauiour, and who haſt promiſed to giue wiſdome to all them that faithfully aſke it.

Oh Lord heare my praier, and let my crie come vnto thee. Giue me perfect wiſdome, whereby I may truely diſcerne the difference betweene thy heauenly

heauenly reuelations (which is wise-
dome from aboue) and vaine cogita-
tions of worldly wittes, considering
that the one in all things as well in
aduersitie as prosperitie, in sickenes as
in health, in anguish of minde, trou-
ble or griefe of bodie as in wished e-
state and pleasure, continuing most
constant, stable, patient, and firme,
with due consideration, that it can
not be but good, whatsoeuer thou suf-
frest to light vpon vs: Forasmuch
as contrariwise (sweete Lorde) the
other seeketh with more diligence to
auoid afflictions, troubles, & worldly
calamities, the crosse (sweete Lorde)
which thou layest vpon thy children,
then wisely to auoid thy heauie dis-
pleasure, and that by worldly deui-
dome meanes, as by riches, friendship,
pollicie and strength: with this de-
stroyeable and fonde conceite, that
fortune where shee fauours there is
plentie and peace, but where shee
frownes there is continuall want and
trouble.

But my most sweet Lord and hea-
uenly comforter, graunt that it may
be farre from my heart to thinke that
any thing commeth to passe other-
wise then by thy Almighrie proui-
dence

dence who willeſt nothing, nor doeſt any thing but what is moſt expedit and neceſſary for the vſe of the bodies and ſoules of thy ſeruants, which we can not rightly conceiue, without thiſeſpeciall gift of thine, wherwith for thy Sonne Jeſus Chriſts ſake, endue vs, that we be not led by fonde conceit, or deceiue our ſelues with worldly experience, but gouerning our liues according vnto thy will, meaſuring all our actions, wordes, and thoughtes, by the right rule of knowledge, and weighing them in the balance of perfect wiſdome, in the end we may be found in the number of thoſe diſcrete Virgines, who had their lampes continually readie, and not in the number of thoſe that were taken vnprouided, that the comming of thy ſonne Jeſus Chriſt, be not terrible vnto vs, as to the loytering ſeruant, for want either of the light of a pure life, or gaines by our talents, but moſt acceptable and ioyfull, hauing the lampe of loue & the candle of a true faith cõtinually burning within the ſecret cloſet of our hearts: that in the end we may haue free entrance with thee into that moſte glorious kingdome, which thy Sonne

Jeſus

Jesus Christ hath purchased by his blood for all beleeuers, Amen.

O Lord increase our faith.

A short prayer for wisedome.

AS long as we beare about vs this fraile bodie, impriso-ning the soule, I confesse O Lord, that our natures seeke by all meanes that which is contrarie to the spirit, accounting that wise-dome which is meere foolishnesse. Wherefore good Lord vouchsafe to send downe that wisedom which wal-keth about thy throane, and plant the same in our hearts, that measuring all our doings and deuises by the rule thereof, we may alwaies doe and in-tend that which liketh thee, and shun the contrarie in all things, through Jesus Christ our onely sauiour and redeemer, Amen.

O Lord increase our faith.

A most comfortable praier for such as are in any kind of trouble, distresse, or tribulation.

Though thraldome thou doe here abide,
Be patient, God will soone prouide,
To ease thee or to end thy dayes:
Giue thou his crosse and giue him praise.

Like

lke as the furnace tri-
eth and ſeaſoneth the
Potters veſſel, & as the
fire purifieth the ſiluer
from the droſſe, ſo doth
aduerſitie ſeaſon and
purifie the hearts of Chriſtians from
droſſe of ſecuritie. For by croſſes and
many troubles commeth patience, &
by patience hope through triall, and
therefore ſhould we thinke it an ex-
ceeding ioy when troubles, aſſaults &
penurie pricketh vs, according to the
wil of God, wherby we are ſtirred vpto
cõmit our ſelues to Gods protection
and will, by well doing, manfully bea-
ring all afflictions, all extremities of
this world, and keepe (as it were) ſecret
the ſorrowes which calamity bringeth
vnto vs, & that with patience, wherby
we ſhal appeare happy men, & receiue
a crown of life which God our faithful
Creator hath promiſed to al thoſe that
beare his croſſe with patience; for God
who is faithfull, ſhal not ſuffer vs to be
tempted aboue our ſtrength, but in the
middeſt of our temptations, ſhall make
a way, wherby we ſhal be able to beare
whatſoeuer he layeth vpon vs. And
thinke not that want of reliefe in po-
uertie, lack of comfort in ſickneſs, vex-

ation

ation of enemies, slaunders, misreports, contempts, or any other kind of trouble either of bodie or mind, happeneth vnto thee by fortune, as it is among such as haue not the feeling of the trueth) commonly termed. But by the prouidence of God, & that for thy good, if with wisedome thou weigh the same by patience, accepting it, as a fatherly loving correction, putting thee in mind of thine offences, and inheritance of worldly vanities: and bee not dismaid, but turne from thy wicked waies, cleaning and referring thee by hartie praier vnto God (whose will it is for thy better profit, that such things should light vpō thee) without irksome taking or with greater desire to die, than had S. Paule when he praied to be loosed & to bee with Christ. Although many in such extremities couet to be out of the world, and desperately run into many euils: but stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations & calamities heere, being a readie way to patience, and pray for the aide of Almighty God whose hand is alwaies readie to helpe such as are afflicted for his sake: he will not suffer any greater affliction to fall vpon vs then hee thinketh fit for our

comfort. For we muſt conſider that by many tribulations wee muſt enter into the kingdome of heauen. And therfore let vs call vpon God in the day of trouble, and he will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, and be not heard (I meane preſently relieued) let vs not take it heauily, it is for the beſt, wherfore let vs accept it willingly, and make of neceſſitie a vertue, which is to take patiently that which of our ſelues we cannot auoide.

The Praier.

MY God, my God, vouchſafe to turne thy louing and fauourable countenance towardes mee thy poore creature whome for my ſinnes thou haſt brought low & caſt into contempt of the world and my enemies laugh & reioice thereat, inſomuch as I am become like an Owle in the deſert, that the birds of the aire gaze and wonder at: my eſtate is altered, my ſtore is turned into ſcarſitie, & my wealth into want, my plentie into pouertie, and ioy into ſorrow and ſadnes. Oh ſweet Lord, my proſperity is turned into aduerſitie, my friends haue forſaken me: and where they

they haue often promised to helpe me, they do not only not performe the same, but they disdaine my company, they loath and abhorre my presence: I am vtterly refused of all mine acquaintance, & they that were before my familiars are now my deadly foes, who shake their heads at me crying out & saying: There, there, so would wee haue it, now God hath forsaken him: & such like grieuous torments am I forced to beare at the hands of such as would gladly eate me vp. But thou sweet Lord seest how I am clapt vp in cares, how I am inuironed with a thousand causes that procure intollerable griefe, both in bodie and minde, hauing no refuge, no place of defence, no meane to helpe my selfe, beeing so bewrapped in calamity, that I cannot inioy any perfect libertie either of bodie or mind. But most sweet Lord, most louing and most fauourable, most able and most readie to helpe such as come to thee loden with distresse: loe heere I lie at the gate of thy mercie, knocking for ease, humbly craning thy assistance, who hast willed such as are heauy loaden to come vnto thee. I come, I come sweet Lord, as one burdened with griefe, wanting comfort, &

lacking reliefe, receiue me & helpe me, ſhew thy louing countenance, and extend the helpe of thy holy arme, & I ſhall be ſafe: mercifully heare me after thy wonted goodnes, conſider my diſtres, weigh mine afflictions, looke vpon my troubles and ſend me aide, afoord me reliefe, & grant mee thy comfort: So ſhall my ſorrowes be turned againe into ioy, my pouerty ſhall be relieued with ſufficiencie, & all ſhall go well with me. For (ſweet Lord) although when I conſider mine eſtate, when I view my preſent miſerie and feel my want, I am ſtricken with great ſorrow in mind, and vexed with intolerable griefe: yet when I conſider the cauſe of my troubles, with due conſideration of thine intent therin, I cannot but comfortably reſolue my ſelfe. For then doth inward cõfort aſſwage the extremity of my griefe and ſorrow, remembring that thou haſt ſaid, that whom thou louſt, thou puniſheſt, but for a time for his triall: wherby being armed with patience thou wilt come againe and viſit him in loue and comfort him: and theſe my deſires I account (ſweet Lord) as a ſweet medicine for my ſecurity, wherin I haue liued ouer long a careles wretch: but now I

feele that I went astray in my prosperitie, and thou hast called me home by this aduersitie. Wherefore I cannot but giue thee thanks (sweet Lord) for this thy fatherly correction, in altring mine estate, for better triall of my patience, that by patience I may take hold of hope, that so by hope of thy goodnes, louing kindnes, and fatherly promises (which deceiuest no man that vnfainedly dependeth on thee) I may enioy a most comfortable renewing of my happy estate again: at thy good pleasure. I cast all my burthen vpon thee, as thou willest all those that are heauy loaden to doe. Refresh mee most louing and mercifull God, refresh mee with the timely showers of thy fauour and loue, that the ioy & gladnes of my heart may grow vp, & choke the weeds of sorrow and anguish of minde: Oh my surpassing comforter, leaue me not destitute of thy defence & patronage: vouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioyce therin, knowing that a crowne of life is laid vp in store for as many as beare the yoke with patience. Assist me (sweet Lord) in all these vexations and temptations of mine, that

I may patiently looke for thy good deliuerance, which although it come not as I wiſh, yet that (ſtaying thy leaſure) in thy good time, I may be ſatisfied of my godly deſire, which thou haſt promiſed neuer to defraud vs of, nor ſuffer vs to depart emptie away.

There was neuer any confounded that truſted in thee, nor any forſaken that called on thy holy name. Thou raiſeſt the ſimple out of the mire and duſt: thou putteſt downe the mightie from their high ſeat, & exalteſt ſuch as are meeke and of a lowly mind. Make me therfore meeke & humble, patient, & contented, to accept what thou vouchſafeſt to lay vpon me for my tryal. For this I know & acknowledge (ſweete Lord) that although I bee poore, thou giueſt riches, although I bee weake thou makeſt ſtrong, although I bee blind and ſee not the ſucceſſe of thy louing kindnes, thou canſt open the eies of my vnderſtanding, by the experience of thy readines to relieue mee, in this my diſtreſſe and miſerie.

Oh Lord mine aide is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therfore (ſweet Lord) that I think not the continuãce of this my hard eſtate to bee long, or

burdensom vnto me, but may willingly accept the same as most sweet, light and wholsome for mee, and of a short time, alwaies referring it to thy good pleasure, whether thou wilt raise me vp or keepe me low, whether thou wilt, leaue me in this distres or relieue mee with the most comfortable vew of thy blessings. Thou knowest what is most necessary and expedient for mee: and therfore doe with me what thou wilt send me helpe when thou wilt, and as thou wilt. Loe heere I lie at the gate of thy goodnes and mercy, still looking for thy stretched out arme, to remoue that, which not of malice, but of loue thou hast laid vpon me. Lord for thy mercies sake, giue me not ouer, leaue me not altogether helpeless, take not thy fauour vtterly from me: But as thou hast fatherly corrected mee, so vouchsafe louingly to imbrace mee againe, sweet God, for thy sonne Iesus Christs sake, Amen.

O Lord increase our faith.

A short prayer to be often said in trouble.

When

WHen thou wilt Oh Lord, remoue this heauy burthen from me, remoue my comfort, and driue away the cares of my heart, by the hand of thy louing kindneſſe whom by my ſinne I haue offended: come againe vnto mee, O Lord, in loue ſhew mee thy louing countenance, take away theſe miſeries which I haue deſerued, and as in loue thou puniſheſt, to the ende I ſhould conuert from ſin: So Lord I being ſory for my ſinnes, heartily pray thee to giue mee grace and comfort againe, through the ſame thy loue, for Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A prayer to be defended from enemies.

If thou take God to bee thy ſtay,
Thy foes ſhall not thy ſoule diſmay:
But if elſewhere thou looke for aide,
The ſimpleſt will make thee diſmaide.

IF it bee poſſible (as much as in thee lieth) haue peace with all men, and offend none. But if it fal out that the world hate thee with-

out cause, take it not grieuously, but if thou haue deserued it, be sory & seeke vnitie & concord quickly, lest sodainly thy aduersaries entrappe thee in thy waies, and so discredit thee. The most iust men haue beene wrongfully accused, and haue (guiltles) beene condemned, in many and sundrie things: as Christ himselfe, the patterne of all integritie, the Sauiour of the world was accused of dronkennes, of working by the power of diuels & such like, yet praied he for his enemies. So likewise pray for your enemies, and do for them what lieth in thee, as to feede them when they bee hungrie, giuing them drinke when they be thirstie, cloathing them & harbouring them. Blesse them that curse you, doe good to them that hate you: and pray for them that hurt you: so shall you haue recompence at the hands of God. And in an any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will blesse thee, and wil lay his curse vpon thine enemies, and will saue thee out of their hands. Saul could not hurt Dauid, in respect that Dauid put his trust in God, although he were his mortall enemie. Reioice not at thine enemies fall, neither be thou glad when he decayeth: But pray for his amendement. And God

as he hath promiſed will be thy rocke, and deliuerer, thy ſheild and horne of thy ſaluation, and thy refuge from their cruelty. For fearing him, thine enemies ſhal feare thee. Fiue ſhal chaſe an hundred, and an hundred ſhall put ten thouſand to flight: for the Lord hath reſpect to them that loue him & keepe his couenant, he will ariſe and ſcatter their enemies, yea, as the ſmoke vaniſheth, ſo ſhall he driue them away, and as wax melteth at the fire, ſo will hee make thine enemies to periſh at his preſence: truſt in him faithfully, and feare not the force, the tyrannie, the malice, the enuie, the ſiniſter practiſes and miſchieuous pollicies of any man. Put thy truſt in the Lord, and verely hee ſhall defend thee.

The Prayer.

Keepe mee, O God, from the hands of ſuch as goe about to doe me hurt, and vndeſtruedly wait to take away my life: for many there be that hate me, ſeeke my ſhame my deſtruction and ouerthrow, inſomuch as without thine aſſiſtance, thy protection & aid I ſhall not eſcape their hands, I ſhall not auoid their tyrannie, they will obtaine their

their desires, and accomplish their deuises, to mine vtter vndoing. Lord, they are many more than I can number, that seeke to doe me euill, yea, and some of them my neighbors & familiars, & such as I nothing suspected: and not the least of them but is of power & ableness to destroy me, yea, as it were to take me vp, vnles thou take part with mee against their fury: but if thou bee on my side I care not who is against mee, then shall I not feare what man can doe vnto me. Why should I therefore feare such as now go about to hurt me, that indeuour to discredit me, and to ouerthrow my goings? They shall not preuaile, they shall not haue their desires accõplished which they intend against me. Oh Lord bee on my side, & then wil I not say in mine heart, they are so many and so mighty, that I can not resist them, so furious that I cannot escape them, so politique that I cannot preuent them. My trust is in thee, & vnto thee I flie in all their assaults, who art a castle and fortresse so strong, that there is none be he neuer so victorious, that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord for thy Sonne Iesus

Christs

Chriſts ſake receiue mee, who come vnto thee as the ſtrength of my being humbly beſeeching thee to looke vpon my cauſe, to conſider my troubles, and to weigh the ſorrowes of my heart, lift vp thy ſelfe againſt the furiouſnes of mine enemies, driue backe and confound mine aduerſaries thine owne ſelf, fight thou againſt them that fight againſt mee. Turne their deuiſes and wicked imaginations from me, eyther to their amendement or to their owne hinderance: let the weapons which they lift vp to hurt me withall, rather pearce themſelues, and the malicious words which they vtter to my reproach and diſcredit, redound to their owne ſhame: let ſuch as ſeeke to perſecute me without a cauſe bee diſcomfited & driuen backward, giue me patience to beare their cruelties, conſidering that there was neuer any, (no not the moſt righteous) but haue beene ſubiect to the euill deuiſes, ſlanderous words, and wicked practiſes of the wicked, whoſe tongues were full of guile and the poyſon of Aſpes vnder their lips, who were not aſhamed to ſpeake moſt opprobriouſly of thine owne ſelfe, ſweet Jeſus, who waſt void of all offence, yet flue they

thee

thee and thine Apostles. Wherefore I who am a wretched sinner one of no reputation, cannot but take these extreame dealings of mine enemies with the greater patience, with greater humility and more heartie thanks, for accepting me as worthy to bee of the number of such as the wicked do hate and grudge at. But most sweet Lord vouchsafe that as thou sufferest for a time, such raylings, backbitings, menacing words, euill opinions and misconceits, so farre to prevaile against me, for the better inuring my frail nature to beare greater burdens: So vouchsafe of thy mercy, to preserue me from all such enuious hearts and malicious tongues, and defend mee from all bloodthirstie men, and from the hands of such as go about to hurt me: that although the arrows of their wrath light on every side of mee, I may not be dismaid, but so much the more encouraged to beare it by thine owne example: that in the end in steed of them it may please thee to choose out and appoint as fit familiars for mee, such as may bee faithfull, godly, vertuous, religious, louing & friendly, that both in a godly feare of the one, and zealous loue of the other, I

may

may beare my ſelfe, by thine example and grace, ſo vpright in all my doings, as mine aduerſaries take none aduantage againſt me: but ſeeing the ſincerities of my life, and ſoundnes of my conuerſation, they may be altogether aſhamed ſo much as to mutter any thing againſt mee, much leſſe deuiſe any thing to hurt mee withall, or to ouerthrow my goings: and that the godly and ſuch as are of the houſhold of faith may be glad and reioyce at my conſtancie, loue my company, deſire my conference, frequent my familiaritie, and leane faithfully vnto mee and I vnfainedly vnto them, that the vngodly & ſuch as hate the righteous, may be aſhamed of their euil deedings againſt me.

Oh Lord ſtrengthen my faith, and arme me with continual hope in thee, whereby I may be able to withſtand all the cruelties of mine aduerſaries, in ſuch ſort as they may know it to bee thy ſelfe, who fighteſt for mee and defendeſt my cauſe againſt their furie. Behold, (O Lord) my truſt is in thee, thy rod comfort me, and thy ſtaffe ſtay me vp, that I fall not into their hands by truſting in mine owne ſtrength, which is as a broken reed: in

mine

mine owne policy or wisedom, which is foolishnes before thee: or in the help or friendship of man, which is vaine & fallible. But lead thou me and guide me in all my doings, cogitations and words, least I erring from thy commandements, inclining my heart to vanitie and vice, mine enemies take iust occasion to say, Ah ha, we saw it with our eies, and bring vp an euill report of me, and that deseruedly. Oh Lord guid me in all trueth, establish in my heart true desire and ablenes to walke vprightly in all my waies, in humblenes of minde, not in pride, least they say, he is so haughtie hee knoweth not himselfe. Preserue me from drunkennes least they say, hee is now out of the way of discretion, hee is beside himselfe, we haue now fit opportunity to worke our willes on him, and so set on and hurt me. Vouchsafe to keepe me from the dangerous desire of fleshly lust, from hanting the places suspected or polluted with vncleannes, least they (taking iust occasion by my lewd behauiour) speake that which indeed may redound to my shame & deserued infamie. Finally, oh Lord keepe mee from all euill, that although by reason of my corruption I bee naturally inclined

clined to wantonnes and exceſſe, thou wilt giue me ſobrietie, lowlines, loue, (euen to mine enemies) chaſtity, wiſedome and diſcreet vnderſtanding, both of their wiles and mine owne weakeneſſe, that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole courſe of my life in ſincerities godly behauiour, magnifying thy holy name, who ſo regardeſt the proſperitie of thy ſeruant, that thou ſuffereſt him not to fall into the hands of ſuch as would eat him vp. And let not the aduerſaries of thy trueth, O Lord vnruſtly reioyce ouer me tauntingly and contemptuouſly mocking me as they are woont, valeſſe thou thinke it conuenient for mee. I am in thine hands, and doe confeſſe it to be great good reaſon, that thou ſhouldeſt doe with me what ſeemeth beſt to thy fatherly will. accounting this thy triall of my patience, to proceed euen of thy meere loue And therfore if thou wilt that they ſet vpon mee or follow mee, to kill me, to perſecute me, to laugh & ſcorne at mee, to frame opprobrious ſpeeches and deuiſes againſt mee, let thy will be done: yet vouchſafe to continue my defence, my ſtrong Ca-

ſtell

stell, and as it were the piller of a cloud standing betweene me and them as thou stoodest in the wildernesse betweene the tents of the Ægyptians, & the tents of the Children of Israell, that the Aegyptiás could not preuaile against them, but were ouerthrowen in their owne imaginations. Lord, if thou wilt thou canst turne their hearts, thou canst mollifie the hardnes therof, thou canst turne their hatred into loue, and their malice into good will: thou canst giue them in steede of hearts to worke wickednes, mercifull and godly minds. I refere it to thine heauenly prouidence, & who= ly commit my selfe into thine handes, humbly praying thee for thy Sonne Jesus Christs sake, to deale with mee and them according to thy mercy and louing kindnesse, and not after our deserts: be thou mercifull vnto mee, and euermore mightily defend mee, vnto my liues end, conducting me vpright= ly in all my waies for Jesus Christs sake, Amen.

O Lord increase our faith.
And euermore mightily defend vs.

A short prayer for the defence against our enemies.

LOrd I am a sinfull creature, and haue deserued thine indignation against mee, yea I confesse that I haue deserued many & great punishments: yet Lord for thy mercies sake turne thee vnto mee, and haue mercy vpon mee, let not mine enemies preuaile in their mischieuous deuises against me. I am in thy hand, and they are within the compas of thy power, stay their fury, let them not take effect in their deuises against me, but for thy Son Iesus sake stand betweene vs and put them backe, and as I haue offended thee by naturall blindnesse, so by the worthing of thy holy Spirit I shall rise to thee, and liue in thee againe, through Iesus Christ our Lord which vouchsafe to grant, that they may not only not preuaile, but be ashamed and fly: sweet God, Amen.

O Lord increase our faith.

A prayer when a man taketh a iourney.

Before thou take thy iourney pray,
That God by Christ vvill guid thy vvay.

For

Forasmuch, as the earth is repleniſhed with many perils and ſuddaine daungers, whether wee ride or go, whether we worke or be idle, we haue great cauſe to take diligent regarde, that when wee take a iourney, to deſire inſtantlie the Almightie God to conduct vs, as hee vouchſafed to conduct Tobie by the hand of his Angell Rhaphael, in his iourney to Rages, defending him from many dangers, and eſpecially from the fiſh, which was like to haue deuoured him. To whoſe protection and defence if we commit our waies, and repoſe vnfainedlie our defence in his fatherly care, he ſhall likewiſe ſend his Angel to take ſuch charge of vs, that no kinde of dangers ſhall preuaile againſt vs, eſpecially if wee faithfully pray his aide, behauing our ſelues godly and vertuouſly, not prouoking his anger, by enterpriſing that which is either vncomely or vnlawfull, but to be doing good: as S. Paul, who behauing himſelfe godly in all iourneies, faithfully and often profeſſed that the right hand of the Lord mightily defended him. The like care hath hee ſurely

of

of al such as trust in him, & direct their waies according to his will.

The Prayer.

ALmighty God, & most mercifull father, who guidest & defendest all those that in thy name walk & trauaile in this world, vouchsafe to stretch forth thine hand ouer mee thy poore creature, lead mee & conduct mee in this my iourney, which vrgent occasion forceth: & vouchsafe that considering the pathes, yea euery corner of this wretched vale of misery are replenished with innumerable perils & dangers both of bodie & soule, wherin without thine assistance, protection and aid, without the help of thy mightie hand & outstretched arme, we cannot but fall & perish, walking and wandring in the troublesome & dangerus coasts of the earth, where robbers theeues and euill affected persons, in great number secretly lurke, violently to take not onely our proper substance & goods, which by the great labour & sweate of our bodies we haue gotten or otherwise by thy prouidence are giuen vs, but our liues also if they be not preuented, & we by thy good and fatherly prouidence defended: I humbly beeseech thee, O h God almighty,

if

if any such lie in waite in the way at this time, grant mee foreknowledge therof, that of thy meere mercy I may happily avoid their pretended evill, either by betaking me another way, or being defended under the shadow of thy wings, may so encounter with them, that by the force of thy right hand I may overcome them, being of mine owne selfe of no force, neither lieth it in the strength of our owne hands to put back or overcome such as in this wicked intent arise by against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that overcommeth for vs and saveth vs. Vouchsafe therfore O Lord thy holy Angell to go with mee, let him goe before me, and direct me, to save me, preventing me from all dangers as he did thy servant Tobie, going into a straunge countrey. Conduct mee safely (sweet God) in the name of thy sonne Jesus Christ, that my business may take good successe, and I may make a safe and prosperous returne, without hurt either by the merciless great waters, by wild beasts of the field, or by any other casuall meane. Save me from the stroake of thunder, from lightning and tempest:

preserue

preserue and keepe me, as the apple of thine eye vnder the shadowe of thy wings from the wayes of the wicked: that accomplishing the end of my iourney, I may effectually finish and work happy successe end my businesse, & by thine omnipotent conduction prosperously returne againe according to thy will, without hurt of bodie or soule for Iesus Christ thy deere sonnes sake, Amen.

O Lord increase our faith.

A thanksgiuing after returne.

At thy returne giue God the praise,
Who still conducts thee in thy wayes.

COnsider what dangers thou hast escaped, in passing the perilous places of the world (no place of time beeing without this danger.) And therfore at thy returne, eyther vnto thine owne home, or to any other place of rest, be not vnmindfull to giue God hearty thanks for his gracious protection, and fatherlie conduction. So shall hee, our heauenly protector, euermore be mindfull to direct thee in all thy wayes. But forgetfulnes of his louing kindnesse

threen

therin purchaseth his displeasure and ouerthroweth thee vnawares. Wee see how many perils we are subiect vnto, some falling from their horses, or their horses falling on the breake their leggs their limmes, & bruise their bodies in such sort, as sometime inflicth present death: yea oftentimes a slip from a style or in the plaine way, breedeth many hurts to many. So that I say these calualties considered, wee are bound to be carefull to serue God, who preuenteth all these misfortunes, and preserueth vs frō all euils both of soul and bodie. Let vs not be therfore forgetfull to craue Gods protection at all times, and in all our trauaile.

The Prayer.

I Thanke thee, O mostloving & most mercifull God, that it hath pleased thee to giue me prosperous and happy return from this my iourney by whose mercifull protection I haue escaped many and sundry dangers which do abound in all corners of the earth, and hast giuen me such successe in my business, as I trust shall be to the best, and hast of thy goodnesse and meere mercie, brought me againe to mine owne home and dwelling

place

place to recreate and rest my wearie members. I thanke thee, O mercifull God, for protecting & saving mee thy silly creature from all perils, from drowning by water, from the stroke of thunder, & blasts of lightning, from the clawes & iawes of wild beasts of the field, and for defending mee from thieues, robbers, and men of bloody conditions, & for preuenting me from hurt of body, & many other casualties which the miseries of this wretched world doth minister, & wherby I haue both seene & heard of diuers to haue perished: I do acknowledge it to be thine only goodnes, thine vnspeakable loue & meere mercy, that I haue escaped them not able sufficiently to praise thee for the same, nor to yeeld sufficiēt thanks for thy fauor therin. But sweet Lord, I humbly refer such land, honour, glory & deserued praises as my weaknes cā yeeld. Giue me power & ablenes to praise thee, as of right I ought, through Iesus Christ our lord

O Lord increase our faith.

A thanksgiuing to God the father, God the sonne, and God the holy Ghost worthy to be often said.

Giue thanks to God, who did vs make,
And to his sonne so deere:

Who

Who did our ransome vndertake,
With the holy Ghost so decre.

ALthough wee cannot sufficiently please God, our heauenly father for his great loue in making & creating vs in the beginning to his owne image & likenes (and that when we were not:) let vs yet humble our selues with duetiful obedience, as good childrē to a louing father praying for grace to set forth (as much as in vs lies) his praises with Dauid saying: great is the Lord and marualious worthy to be praised, who made heauen & earth, the sea & all that is therin: who keepeth his couenant & fidelitie for euer, giuing vs for his son Iesus Christes sake all things for our vse in time cōuenient. As by the placing of the starres in heauen, with the sunne & moone, their course and orderly motions, the hearbe of the field, & due māner of their spring fading and withering againe. The sea so inuironed, compassed, & (notwithstanding the rage and force therof) kept within his limits and appointed bounds with the fishes so infinite therin, both small and great, and the ebbing & flowing therof, which all serue onely for the vse and seruice of man, yea and without the which man could not continue: yet

eſpecially and aboue al things, ſo great was his loue, that he ſpared not for our ſakes to giue his only ſonne euen to die moſt vndeſeruedly vpon the croſſe, for our redemption: which loue of the Father therin, as it mooueth, (or ſhould mooue) a great deſire of thankſgiuing in vs, ſo doth the obedience of the ſon giue vs a greater occaſion of thankſgiuing than the tongue of any mortal man can expreſſe, by whoſe acceptance of the pangs of death, came the remiſſion of all our ſinnes, as witneſſeth the holy Ghoſt, the water of life, which beeing ſprinkled in our hearts, procureth vnfained loue, wherby we haue acceſſe to Chriſt our onely mediatour to God the father. Conſider the vnſpeakable patience of Ieſus Chriſt onely for our ſakes making oblation euen of his owne body to pacifie his fathers wrath, the benefit wherof is ſo infinite, that no tongue can ſufficiently ſet forth, in redeeming vs from the puniſhments due for our tranſgreſſion, which no ſacrifice elſe coulde obtain, to make vs one with God the father againe, continuing our only mediator & interceſſor vnto the end. Wherfore praiſe God the Father who made vs, praiſe God the Sonne who hath redeemed vs, and praiſe God the holy

Ghoſt

Ghost who hath sanctified Gods elect, and giueth light vnto the hearts of all such as serue the Lord vnfainedly.

The Praier.

O Thy almighty God, maker and creator of all things, conseruer of al that thou hast made and protector of all that loue thee, who in the beginning madest all things of nothing, which all rest in thy hands, and in thee haue their continuance and beeing, and without whose prouidence they should conuert againe to nothing, wee yeeld vnto thee all laud, praise and glory, and vnto thee ascribe all power, maiestie, and dominion who rulest all things, worketh all things, and disposest all things according to thy will, to thine owne glorie, and to our vnspeakable and vndeserued comfort, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken and cast-awayes.

Lord, thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient and stifnecked children, who notwithstanding though thou through thy mercy & loue, vouchsafest in the beginning to place vs in ȳ garde of happines where

we ſhould haue continued, had not our firſt parents by tranſgreſſion made forfeiture therof, and ſo highly diſpleaſed thee, that thou repenting of the making of them, diddeſt drowne the whole world for our ſinnes ſake: and yet ſo tender was thy loue, ſo ſoone was thine anger conuerted into a deſire of our ſaluation, that thou vouchſafedſt to ſend into this world Jeſus Chriſt to redeeme vs into thy fauour againe, (ſurpaſſing loue, where the offended ſhould ſeeke attonement with the offender!) For which thy ſingular loue, & mercy infinit, we cannot ſufficiently thanke thee, O God of my comfort: nor thee (ſweet ſauiour) Jeſus Chriſt for thine obedience, for thy great humilitie and ardent deſire of our reconciliation and eternall ſaluation. Lord increaſe my faith, and ſend me thy grace, and indue me with thy holy ſpirit, that I may heartily render and continually yeeld all poſſible thanks vnto thee, not onely for creating keeping and preſeruing vs hitherunto, but alſo for reaching vnto vs thine hand of loue againe, after our great and long diſobedience. I thanke thee, O Sauiour Jeſus Chriſt, redeemer and Sauiour of Soules, who refuſedſt not but moſt willingly

willingly acceptedst (for our redemption from hell and eternall death, being then thine enemies) the opprobrious death of the crosse, among notorious offenders, being often spitefully intreated, buffetted, spit at, reuiled and most iniuriously handled, not for thine owne (sweet Iesus) but for our offences, for our sinnes, yea, to purchase that by thine obedience, which we lost by wilfull rebellion against thy heauenly Fathers precept and will. O good Iesu, wee thanke thee, that it hath pleased thee to leaue the sacred mansion of thy fathers right hand, and celestiall being, & to put on the base attire of a seruant, to walke in the troublesome pathes of this miserable world, and yet thinking it no robberie to be equall with God, though leauing his heauenly habitation for a time (according to his prouidence and heauenly knowledge) to suffer heere in this vale of misery, in this desart of sin, most cruell & most shamefull abuses, onely for our sinnes, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserued displeasure towards vs for the same, but thy death onely, and sacrifice of thy precious and vndefiled bodie vp-

on

on the altar of the Crosse, who willingly suffered it the same for our sakes, notwithstanding they were so grieuous, so intollerable and odious, that by reason of the extremitie and anguish therof, thou wert constrained to sweat water and blood.

O surpassing loue, oh loue, without the which the hatred of thine omnipotent father had not beene appeased, nor remooued from vs! Oh loue, without the which we had bene barred of all accesse vnto the seat of mercy and wonted fauour of almightie God, and continued in his heauie displeasure to our bitter destruction, death & damnation! Oh sweet Iesus, oh healthfull comforter, giuer of health, and restorer of life, how can we but praise thee? how can we but loue thee? how can we but magnifie and extoll thy holy name for euer, so tenderly louing vs, that by thy meanes (without our deserts) we are restored from death to life, from the deserued displeasure of our creator, to his vnspeakeable loue and fauour, without which we had perished both bodies and soules. We haue attonement now with him, that before we had so greatly offended, God our maker, without whose fauour we fall, and without whose

whose helpe we perish and passe to naught. O sweet Jesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thine heauenly knowledge: but hast also promised, to continue our mediator to thy heauenly Father for euer, while we mortall men liue as sinners in this vale of misery, making continuall intercession for vs, that hee will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to be our castell, stay, and strong refuge vnto the end.

O Lord Jesus Christ, wee giue thee thanks, not only for that thou hast bene for a time here present with vs on earth, to manifest thy selfe vnto vs by the visible shew of thine humanitie, but in making the cause of thy comming certainly knowen vnto vs, which was (indeed in that thou wast very God) to call vs from blindnesse and errour wherin we walked according to thee will of Sathan, to take hold of thy miracles & wonders, which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer & aduocate, and to confirme the same in our hearts by faith, as thou diddest in the

hearts of thy Diſciples, who notwithſtanding they beeing preſent with thee cotinued yet neuertheles in darkneſſe and miſbeliefe without the working of thine holy ſpirit in them, whereby they confeſſed thee to bee very Chriſt, Sonne of the liuing God, and onelie Sauiour of the world.

Among all which thy great benefits (Oh good Ieſus) wee yeeld thee all poſſible thanks, for that it hath pleaſed thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the Goſpell of comfort, the word of trueth, the food whereon our ſoules may continually feede at full, without the which wee had beene left vnto our former darkneſſe, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning, to be carried into blindneſſe and errour, wrongfully interpreting the parables and darke ſentences of thy Goſpell, through the ſame thy loue haſt left vs a continuall comforter, euen thy holy Ghoſt, proceeding from the father and thee, who in the likenes of a Doue deſcended from heauen vpon thee, ſhewing himſelfe vpon the Apoſtles in fierie tongues? Oh

holy

holy Ghoſt our comforter, wee yeelde thee moſt humble thanks, that through the gift of thy grace we haue our harts prepared, our vnderſtanding lightned & mouthes opened, to conceiue rightly thy word, to declare abroad the wonderfull things of thy law, and to manifeſt the ſecret myſteries of the kingdome of God. Thou art the true light, and the light of trueth, without the which it is impoſſible to pleaſe God the Father, or to haue acceſſe to God the Sonne, who together with thee, O holy Ghoſt, art but one God in eſſence though three in perſon.

Make our harts pure, make vs cleane, ſanctifie vs & ſcale vs among the number of the elect and choſen, that when we ſhal approch vnto the ſeat of iudgement, we may receiue through the merits of Jeſus Chriſt, not onely the ſtipend of ſeruants, but the reward of obedient children, euen the inheritance of the kingdome of heauen. There to reſt with thee, O Father our maker, and with thee O holy Ghoſt our comforter and ſanctifier, for euer and euer: To whome bee praiſe and eternall glorie, world without end, Amen.

A prayer to be ſaid before the receiuing of the communion.

Before thou come his table neere,
Prepare thy ſoule, make conſcience cleere.

THere is ſaid ſufficient in a godly exhortation ſet downe in the booke of cõmon praier, to ſtirre vp the mindes of all well diſpoſed perſons, willingly & zealouſly to come to this holy Table: wherunto before we come, we ought to addreſſe and prepare our hearts, to put off all rancour, malice, wickednes, & all kind of vice, with the fruits of the olde man, which is diſobedience and ſin, and to put on the new man, which is righteouſnes, comming therunto in a pure and clean heart, abounding with loue, peace, faith and charitie, that we may receiue it to our comfort. Read the eleuenth Chapter of the firſt to the Corinthians, from the twentith verſe vnto the nine and twentith, and there ſhall you finde, not onely the manner of the inſtitution and right celebration therof, but alſo how we ſhould receiue it with heauenly profit, the danger being likewiſe manifeſted, which hangeth ouer the head of the vnreuerent and vnfaithful, in receiuing the ſame, vnto the exceeding comfort and conſolation of the godly

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and to the vtter shame and confusion of the wicked and sinners.

Before thou presume to come to this holy Table, forgiue all men that haue offended thee (not for a time) but euen from the bottome of thy heart to be at one with all men in perfect charitie, entyre in faith putting away all hypocrisy, dissimulation, doubting and vnstayednesse, beeing prepared in earnest and heartie praier, ioyned with true repentance and purpose of amendement, that thou maist faithfully eate the body and drinke the blood of Iesus Christ, in the remembrance of his bitter passion for the cleansing of thy sinnes, that thou maist through his mercy be receiued into the number of those whom from the beginning of the world he hath chosen, and by their obedience hee accounteth worthy to be his, and so possessing that peace in thy soule which passeth the vnderstanding of man, thou maist yeeld praise and thanksgiuing vnto Iesus Christ thy redeemer, and onely author of thy saluation, in the congregation of the faithfull without intermission.

The Prayer.

O Lord Iesus the son of the euerliuing omnipotent God, who when we

we through the fall of our firſt father were made ſubiect to the ſnares of ſin, bondes of death, and tyrannie of ſathan, wherin according to the corruption of our nature & iuſtice of thy Father we had continued, hadſt not thou vouchſafed to pacifie him and purge vs grant I humblie praie and beſeech thee, euen for thy deathes ſake, to inſtill into my heart the gift of thy grace, whereby approaching vnto the ſweete banquet of thine holy bodie and blood which thou vouchſafedſt to giue for the redemptiõ of vs miſerable ſinners, I may by faith eate and drinke the ſame, & be made a fit & faithful member of thy miſticall bodie, not laying aſide the care of thine obedience, loues patience & the moſt precious body of thine be not giuen, nor thy blood ſhed for me in vain, but may direct the whole courſe of the reſidue of my life, by thine holie ſpirit, according to thy heauenly will in all things, that after this life ended I may appeare before the tribunal ſeat of thy high heauenlie maieſtie, as a faithfull member of thine, & enioy that heauenly inheritance, which thou our head and guide haſt purchaſed for all true beleeuers in thee, Amen.

O Lord increaſe our faith.

At the verie receiuing of the bread, say thus.

Vouchsafe (O sweete Iesus) that as thou hast giuen thy flesh to be the bred of eternall saluation: So vouchsafe to worke in me by a liuely faith, that I receiuing the same may be euermore continue in thee, & thou in mee Amen.

O Lord increase our faith.

At the receiuing of the Cuppe say thus

Oh Lord vouchsafe that as thy blood was shed to wash me a sinner from the corruption of olde Adam: So grant that it may, though a liuelie faith take effect in mee, wash me from the filth of sinne, and renewe in mee the fruites of righteousnesse, that I may become a fit member of thee, liue and die in thee Amen.

O Lord increase our faith.

A praier after the receiuing of the communion.

Amend thy life, giue thanks to God,
Abandon strife, auoid his rod.

Se not the manner of many, who in the daie wherein they repaire vnto the holie table of the Lord, do not onelie lightlie esteeme the

the waightines of the matter, but lewdly giue themſelues to wanton companie gadding heere & there to banquets, tauerns & loſely (aboue other daies) giue thēſelues to wanton behauiour: but remember the promiſe that thou haſt made to God to become a new man to leaue all wantōnes, & cleaue vnto godlines of life. Be not like the dog that turneth to his vomit, or the ſow to her wonted wallowing in the durt of ſin, but be holy, as your heauenly father is holy. Seeke the kingdom of God & the righteouſnes therof, & all things ſhall beginnen you, and as the true members of Chriſt in the end we ſhall raigne with him in eternall glory.

The Praier.

O Thy omnipotent and moſt mercifull father, I thy ſilly creature praiſe thee (not able to yeeld the thanks ſufficiently) for thy vnſpeakable fauour, and louing kindnes, in feeding mee at this time with the ſpirituall food of the bodie and blood of thy ſonne Jeſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, & to giue him euen to the death: in remembrance wherof vntill his ſecond comming, he hath willed vs to eate his body and drinke his blood, to

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the end by faith we should be united & knit vnto his body, being washed from all our sins, to lead a new life, vouchsafe I humbly beseech thee for his sake to indue vs with thy holy spirit, whereby hereafter casting aside the workes of darknesse, we may walke in the true light of thy holy Gospell, in the number of thy chosē, waiting faithfully vntil he shal come againe for our deliuerance out of this mortal life. And whilest we liue here, vouchsafe vs vnfained desire to be partakers of that his holy institution, and through thine holy spirit lead our liues according vnto thy heauenlie will in all things, keeping our bodies vndefiled, as fit receptacles for so heauenly foode that our soules may enioy the benefite of the mysterie thereof by faith, according to thine heauenly prouidence, through Iesus Christ our Sauiour and redeemer, Amen.

O Lord increase our faith.

A praier to be said for him that is sicke, necessarie against Sathan, who is then most readie.

When sicknes sore oppresseth thee,
Repaire to Christ take phisicke free:
He cures the sore that Sathan makes,
And sadnes that the bodie takes,

He

AT pleaseth God often to lay the heauie burden of sicknes vpon the weakenesse of our corrupt flesh, to the ende hee may winne the same, to be so much the more subiect vnto the spirit: that the soule the principall part of man, may be so pure and cleare, as in the ende it may appeare before him to honour, & not to dishonor. And that is the cause that he punisheth those whom he most tenderly loueth, and letteth the reprobate and wicked inioy a further libertie of their health, and other their desires here (in earth, to the end that through his iustice) their fall may bee the greater. Wherfore take not heauily this crosse, this fatherly correction of his: but rather imbracing it willingly, giue him thanks heartily, referring thy selfe vnto his will, louingly, patiently, and faithfully. For it is a manifest token, that thy correctiō is euen of Gods meere loue (tendering thy saluation) when thou takest it with patience. Despaire not therfore in this sicknes of thine, neither thinke that God intendeth any thing thereby but thy profite, the amendement of thy life, wherby commeth his loue, and therby he saueth all that beleeue in him. Be faithfull therefore

for, call vpon him in the day of thy vi-
sitation, and he will heale thee, pray to
him, and hee will heare thee, if it bee
for my benefit: and therfore must thou
referre thy selfe to his prouidence
whose care ouer his seruants is such, as
he neuer suffereth them to perish, but
by sicknes and other gentle warnings
calleth them home from wandring a-
stray, and following the vanities of this
wretched world, wherin is nothing but
vanity & affliction of spirit, labors, cares
troubles, enmities, debates, and daily
subiection to many casualties. What is
this life, but short & euill? all flesh must
die, God hath so decreed it: man is al-
together vanitie, his life a vapor, a bub-
ble of water, he passeth as a shadow, liue
he neuer so long. Prepare thy selfe ther-
fore to die, that death take thee not vn-
awares, make thee fit for the Lords com-
ming, that is, cast away the loue of
worldly & transitorie things, and be rea-
die to leaue the world it selfe, and settle
all thine heart vpon the world to come,
wherin there shalbe no sickneſſe, but
continuall health, no death, but life e-
ternall, no sorrow, but ioyes without end
a place that all the sicknes, al the punish-
mēts, the crosses & calamities that can
be here sustained cannot deserue, nei-
ther

ther are all pleasures of the world cõparable to one moment of the celestiall ioyes, and therfore these willingly to be left, & the other earnestly to be desired. This is the place that is prepared for the elect of God, that is full of such ioies as the eie hath not seene, the eare hath not heard, neither can the heart of man cõprehended the vnspeakable riches of glory, of peace, and endlesse blessednes, that Iesus Christ that vnspotted Lamb of God hath prepared for all them that forsake themselues, that is the worlde with the pleasures therof, and cleaue vnto him. Cry vnto that sweet Iesus as the thiefe that hung on the crosse with him, and as the publican, and he will be mercifull vnto thee, and remember thee in his kingdom: he hath a watchfull eye our those that betake them vnto his protection, & turneth their sicknes and other chastisements alwaies to their soules health. The right hand of the Lord strengthen thee, the blood of Iesus Christ wash thee, the holy spirite comfort thee and preserue thee to eternall saluation. Amen.

The Prayer.

O My sweet Lord and omnipotent father, maker of all mankind, who through thine almightie power hast created

created mee after thine owne simili-
tude and likenesse, and placed me heere
in this desert of sin, in this baile of mi-
serie, where sathan claming to beare
rule, seeketh to bring me in subiection
to his most wicked and detestable au-
thoritie, and hath set his mischeiuous
ministers to sift me, & seeke mine ouer-
throw, and hath neuer left trying me
with sundry temptations since I came
into this miserable world: yea Lord, I
haue abiden many a hard battels, cru-
ell combats and assaults, betweene my
flesh which is ready to yeeld, & my spi-
rite which standeth in defiance of him
and his wicked crue. But sweet Iesus
now I feele him busie, now he bestow-
eth all his diligence to win me, seeing
my body already shaken with thin own
hand strichē with thine own rod of cor-
rection: now I am as it were at deaths
doore, he spareth no trauaile to trie me,
no paines to pinch me, he was neuer so
busie (sweet Lord) & opportunitie neuer
so fit for his purpose, by reason of my
present weakenes: the grieuous sickenes
which hath taken hold vpon me, hath
dried vp all my bones, and consumed
my poore carkas euen to nothing, wher-
by he perswadeth me, that thou thus
distrest me of meere malice: but sweete
Iesus

Jesus, he is a liar & there is no trueth in him. I know (& thou hast said it that art trueth it selfe) that whom thou louest thou punishest: & Lord so I accept it. Thou hast changed my health into sickness, thou hast pluckt me downe and cast me vpon my bed, thou hast giuen me weakness for strength, not that either I should the rather yeeld to that foule feend or think that thou wilt cast me cleane away, but to the end to saue mee not to kill me, to relieue mee not to put me from thee, to call me vnto thee, not to giue me into the hands of death to plucke me out of the clawes of him that would destroy me, that ougly serpent, whose wilynes in my health too much allured me to vanitie. But sweet Jesus preuent him, turne all his enuious darts frō me, driue back his ministers farre from me, thou hast broken the bow of his strength, and triumphed ouer him vpon the Crosse, thou hast stopped the gates of hell, so that whatsoeuer, that enemie of mine feare mee withall, they shall not preuaile against mee. Be thou my strength, sweete Jesus in my weakness, be thou mine health in my sickneſſe, who in my greatest danger come vnto thee, the author of my correction, humbly beseeching thee

that

that as thou hast cast me downe, thou wilt either raise me vp, or giue me patience. O good Iesus, the Physitian both of my soule & bodie, Let thy blood wash the one, and thy mightie power relieue the other, cleanse my soule from all secret sinnes, and plague me not as I haue iustly deserued. Grant mee grace that in all willing obedience I may referre my crased estate both of bodie & soule vnto thy mercifull consideration, whether it be better for mee to continue in this visitation of thine, or receiue health againe. Thou knowest Lord, what is most conuenient for me, deale with mee not by iustice, but in mercy. For I confesse (sweet Lord) I confesse, that when this vile bodie of mine enioyed health and felt not thine heauie hand, it ran into all wilfull rebellion against thee, it strained with thy louing and fatherly precepts, & yeelded to all the vanitie of this present euill world: I was obstinate, vnruly, and like an vntamed colt, and therfore hast thou iust cause thus to plucke me down in mine owne conceit, that I may rise vnto thee and confesse mine owne frailtie, wherby I stood too much in selfe loue of this filthy carkas of mine, which is the cause of all my rebellion against

thee

thee, which is the prison that holdeth (as it were) captiue my filthy soule that faine would be dissolued and rest with thee, it longeth to come vnto thee (sweet Iesus) the spirit is willing, but the flesh draweth backward, thou hast summoned me, sweet Iesus, I must appeare thou callest me, I must come, nothing can keepe backe that thou wilt haue, he must appeare whom thou arrestest. Wherfore oh God my maker, in the name of Iesus Christ my redeemer, & sauiour, send the holy Ghost into mine heart, that it may labour with mee and make all things readie in mee against that day, that it may strengthen mee in this my great weaknes, heal me in this my grieuous sicknes and wash me with the oyle of comfort, before I go hence and be no more seene. Sweet Lord thou knowest all things, and canst do all things, & thou canst send me health againe when thou wilt, or when thou seest an houre fit for the dissolution of bodie and soule, to accept me into ỹ bosome of thy mercy, and to receiue mee into thy kingdom, which vpō the crosse (good Iesus) thou diddest euen with bloodie passion purchase for all those ỹ vnfainedly yeeld themselues vnto thee, and forsake this miserable world, wher-

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of and of all the pleasure therof, grant mee present forgetfulnesse, and giue me sweet Iesus a tast of heauen and heauenly things. Onely grant mee to call to mind the sinnes of my youth and frailties of all my life past, & vouchsafe me grace truely to repent for them: that thou sweet Iesus, maist with thy finger blot them out of the booke wherin they are fast written, and fasten them to thy Crosse, that thy bloodshedding may remain an euerlasting testimonie that they by the same bloodshedding are freely forgiuen me; that Sathan the enemie of my poore soule, may bee preuented of that which he so diligently waiteth for. O Lord abandon him and all that is euill in mee, that I may willingly accept this Crosse of thine and be content euen with patience to continue thy good time vnder the same when thou wilt haue me to appeare to yeeld my body and soule into thine hands ioyfully, sweet Iesus, Amen.

O Lord increase our faith.

A more short prayer in sicknes.

MY God, my God, sweete Iesus my Sauiour, looke downe in mercy vpon mee poore and wretched creature, whose health

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is impaired, and paines increased, whose strength is gone, and weakness hath taken fast hold vpon me: oh good Iesus consider my miserable estate for giue my sinnes, and giue me grace to fraine my froward desires to serue thee, and fasth in the to beate downe sathan vnder my feete. Let him not triumph ouer me, let thy victory, oh louing Iesus wherein vpon the Crosse, thou ouercamest him, be my victory, and let death haue no further power ouer mee, than onely to dissolue the soule from the body wherin it is imprisoned, and fast bound in the chains of earth, which thou hast decreed shall once againe passe to earth by meane of death, which flesh cannot auoid, and thou hast prescribed me a set time to wander in this pilgrimage: and this visitation of thine (oh Lord) I accept as a louing remembrance for me to be mindfull of mine vnstable estate: it is onely of thy fauour to call me vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee, for helpe in this extremitie, I cry to thee for ease, and humbly pray thee, that as thou hast laid thy heauy hand of correction vpon mee, so vouchsafe to extend the helpe of thy right hand for mine amende-

men

ment and comfort againe, or else such patience, as I may faithfully waite when death shall approach vpon this poore carkasse of mine, and imbrace the same with vnfained hope of changing my mortall life into life eternall, and my sorrowes into the ioyes of eternall blisse, through thee, & for thy sake sweet Iesus my Sauiour, to whose protection I heere betake mee, Amen.

O Lord increase our faith.

A verie godly and deuout meditation & confession of our sins, with humble request vnto almightie God, that he will vouchsafe to establish true repentance in our hearts, and of his mercy turne away the plagues, which we iustly haue deserued for our manifold iniquities, very necessarie for all Christians daily to remember in these daies.

Let vs fall down with weeping eies,
With one consent (from heart) on knees:
Our sinnes haue so deserued thrall,
Nothing so sure, as so daine fall.

LET vs set as a glasse before the eies of our heartes, the cause of the first flood, which was, falling away from God, and continuall working impuritie, wherin the whole world, his wonderfull workmanshippe, (Noe with a

small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sodaine destruction of *Sodome* & *Gomorra* with fire and brimstone from heauen, for disobeying the voyce of the Lord, pronounced by Lot for their repentance, wherein we may as it were beholde before hande what wil become of vs without our spedie repentance, neglecting (as we doe) the words & message of the lord reuealed vnto vs by his prophets & preachers, threatning plagues to follow our wilful rebellion, let vs not be like vnto the deafe Adder, stopping our eares frō the hearing of our iniquitie, which we imbrace with such greedines, but like repenting harted *Ninimits* put on the sackcloth of vnfained repentāce, mourning for our many thousand sins, with fasting and earnest praier from the lowest to the highest, & after the good example of *Dauid* and *Iob*, prostrate our selues in heart with lamenting spirits, vnto the mercy seat of our good God, who as he is not hasting in plagueing (expecting our repentance) so will his punishment be the greater without hastie & speedy conuersion. Let vs not therfore be slow to turne vnto him, let vs not defer from day to day, according to the illusion and wicked persuasiō of Sathan, who would

that we should be taken vnawares, for sodainely will the wrath of God come, when we thinke not of it, and in his vengeance will he destroy vs, yet so louing is he and mercifull, that if we cal vpon his name, making our prayers vnto him vnfainedly repenting vs of our sinnes from the bottome of our hearts, he will heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promise vnto Israel: the wicked king Achab humbling himselfe and cloathing himselfe in sackcloth, & sleeping in haire cloth, obtained pardō for his sinnes. The mercy of the Lord is so great towards them that repent, that the examples therof are infinite in the scriptures. The Lord hadde determined to destroy the Niniuites, but because they repented at the preaching of Ionas, he spared them. Wherefore let vs speedily forsake our sinnes, and more and more grow in hatred therof, vnfainedly cleauing vnto righteousnes and holines of truth. Repent, repent, for the kingdome of God is at hand. Euery one that saith Lord, Lord, shal not enter into the kingdome of heauen, but he that doth the will of God: turne therefore vnto the Lord in feare, and thou shalt be saued.

The Prayer.

O Lord vouchsafe to powre the oyle of thine holy spirit into the

woundes of our heartes, whereby the hardneſſe therof may be ſo mollified that we may ſigh, lament, weepe, and euen rent our hearts, at the conſideration of the wicked and abhominable eſtate of our life paſt, which is ſo farre gone with the child of ſelfe loue, that without thine vnſpeakable mercy, it is euen at the point to be deliuered into the pit of eternall perdition: giue vs grace (wee humbly beſeech thee) from the higheſt to the loweſt, from the greateſt to the leaſt, to repent vs of our ſins, and heartily to turne vnto thee, whoſe high diſpleaſure we haue deſerued, through our manifold tranſgreſſions, whom thou haſt (in reſpect of our diſobedience) pronounced rebels, baſtards, & children of the bondwoman, and without repentance barred from the inheritance which thy ſonne Ieſus Chriſt hath purchaled for all true beleeuers. We are diſobedient children, and haue ſo much yeelded our ſelues to the deſire of ſinne, and walked according to the conuerſation, of the old man, which is corruption, ſo farre degenerating from thy lawes & diuine inſtitutions, following ſo much the will of ſathan, the luſts of the fleſh and the vile allurings of the wicked world, that thou haſt caſt vs off, as

none

none of thy children: insomuch as when wee consider the heauie & intollerable burthen, which by our vnrighteousnes we haue deseruedly heaped vpon our selues, in losing the fauour of so louing and bountifull a Father, and so sweet a Sauiour, it driues vs vnto a greate feare & terrour, procuring a great dislike and loathing of our selues for the time: but our nature being nothing but corruption, falleth into a present forgetfulnes of our end, and turneth foorthwith vnto his olde vomit againe.

But most louing & euerliuing God, when the deserued punishments which hang ouer our heads, shall light and fall vpon vs for the same, what shall we doe? It is prepared, and it is comming, we cannot (by any deserts of ours, but onely the intercession, mediation & deserts of Iesus Christ, which neither auaileth without our true repentance) auoid it. Mollifie therfore our hard and stony hearts, O Lord for the same thy sonne Iesus Christs sake giue vs lamenting spirits, endue vs with vnfained sorrow for our sinnes, & make vs readie and willing to turn to thee vnfainedly: our nature being vile, and our blindnes great, we are most apt euen with great obedience, care and diligence, to serue, to please, and to obey

men of authoritie heere in this worlde by whose disfauour there can arise but small or no hurt or punishment at all, euen cry out, when they frowne when they grow in dislike of our doings: but we neuer giue our selues (or verie seldome) to the fulfilling of our duetie to thee, by executing those things which thou commaundest vs, whereby wee breake and forfeit that band, which thy Sonne Iesus Christ sealed with his precious blood vpon the crosse, whereby thee confirmed for euermore a league and peace betweene thee, and such as forsake sinne, and cleaue vnto righteousnes and trueth. O vnhappie wretches that we are, who being in the verie bosome of so louing and so mercifull a God should by yeelding vnto the desires of the flesh, the vanities of the world and the will of Sathan be thrust out of thy presence, wherein consisteth all peace, all ioye, all hope, quietnesse of mind, patience, long suffering, meekenesse, and all good whatsoeuer. But wandring and going astray after our owne corrupt desires, what remaineth in vs, but strife, hatred, misbeliefe, dispaire, couetousnesse, adulterie, witchcraft, contempt of his lawes, and all kind of euill, and rest as accursed?

Lord we acknowledge that sinne and ini-

iniquitie hath gotten the highest roome, it sitteth and ruleth ouer all the corners of the earth, and righteous dealing, simplicitie, and innocencie, is condemned of many. Roote out therfore (good Lord) roote out of our hearts all hautinesse, deceit, wrongfull dealings, and euill imaginations, and plant in steede therof, humilitie, iustice, and vnfained good will, and helpe one towards another. Let not Sathan rule, let not the flesh preuaile against the spirit, let not the world beguile vs; who are our mortal enemies, most strong, we most weak insomuch as they are not so readie to runne vpon vs, as we are prone to yeeld; they are not so politike to deceiue vs, as we are ignorant to be caried away from light to darknesse. Forgiue vs Lord, forgiue vs, for thy sonne Iesus Christes sake, strengthen vs with thy grace; we haue erred, we haue done amisse, we haue followed to much the will of Sathan, we haue yeelded too much to the motions of the flesh, and too much imbraced the pleasures of this world, whereby we haue lost the most sweete comfort of thy celestiall promises, who hast said, that who so obeyeth thy voice, in keeping and fulfilling thy lawes, shall be most blessed, yea in all his waies, in his going forth

and comming in, and in all thinges which he taketh in hand.

Oh sweet Lord, what darkenesse, what errour, what corruption remaineth in vs, that we are so slow to doe good and so proane to doe euill: and yet cannot lament our miserie nor bewaile our estates, we cannot sigh and sorrow at the forfeiture of so many sweet blessings, for incurring the penalties of infinite curses of thine, by disobeying thy will and precepts, which thou inioynedst vs, in al things to fulfil & obserue?

But vouchsafe (good Lord) vouchsafe of thy mercy for Jesus Christes sake, to turn away thine heauy displeasure & punishment which we haue deserued, & they light not vpon vs for our misdeeds. Blot out all our iniquities, lay not our vnrighteousnes, our vnthankfulnes, and wilfull rebellion against thee to our charge: for if thou shouldest, Lord what should become of vs, what might we looke for, as our iust reward but death and damnation?

Oh Lord, we do confesse, that for so sundry and bountifull benefits, receiued at thy hands, such is our corruption, that wee doe not onely take them without thankes, vse them without care, but most foolishly and vnaduisedlie, attribute the gift thereof to some crea-

creature, and cast the praise vpon him, or else we receiue them as giuen by fortune, and take not only the due honor from thee, but make the creature the author of that ẏ commeth onely from thee the onely Creator & giuer of all things.

O most sweete Lord, such is our ignorance, such is our blindnesse, and such is the error that hath rested and remained in vs, euer from Adam through our voluntarie blindnesse, which though we imbrace thou offerest light, we refuse the same, we are ignorant, thou giuest wisedome, and we neglect the same, wee goe astray, thou callest vs, but wee refuse to come. Lord wee are like the vntamed Heifer which refuseth the yoke, we are like the deafe Adder, which refuseth to heare the voice of the charmer, charme he neuer so wisely, we harden our hearts as the Adamant, will not receiue thy gentle calling, thy fatherly admonitions, and louing corrections. Thou commaundest vs to cast away the darkenesse of ignorance, and to put on the light of the Gospell, but wee stoppe our eares, we refuse to heare opening our eares to pleasures, and fixing our eies vpon vanitie erring in the paths of vngodlinesse, drinking the puddles of iniquitie, and despising the

ſweet water of life. Our heartes are alwaies readie to imbrace delights & fantaſies, vtterly deſpiſing nurture, correction and knowledge.

Wee remember the time preſent: the time paſt, for which we haue to anſwer and the time to come, in which we muſt anſwere (good Lord) we thinke not on: we conſider not, that our time is like the flowre of the field to daie freſh and fayre, and to morrow cut downe dried vp and withered. Wee conſider not that we paſſe as doth the ſhadow, and vaniſh as a bubble of water, as the ſmoake, and waues of the ſea: But wee fooliſhly deferre the amendement of our liues, vpon hope of thy long ſufferance, and conſider not that thy wrath commeth ſodainely: we conſider not that the ſodaine death of ſundry, being now moſt luſtie, gay, and ſtrong and by and by readie and laide with the ſubſtance of their owne fleſh, euen the earth, where the wormes poſſeſſe that, that they ſo daintily fed with ſundry fine delicates, and cloathed with nice monſtrous & gorgious ſuites of apparrell, ſumptuous attire, broidred haire, and ſettled themſelues in ſtately high houſes euē to the ſkies, their ſoules departing with the inſatiable Glutton, where is no water to

coole

coole the vnquenchable heat of thy displeasure against them.

Oh Lord, thou laughest at our vanitie, yet most lothe to see vs to be led by the direction and hand leading of Sathan, whose desire is to deuoure (if it were possible) euen thy chosen ones. But thou wouldest not that we should perish, thou desirest rather that wee should conuert & liue, thou reioicest not at the death of a sinner, but there is great ioy in heauen of his repentance: wherunto though louingly thou call vs, we goe on still in our wickednesse. Thou giuest vs knowledge of thy will by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmament aboue and in the earth and sea below. But we vnderstand it not, we beare it not away, we consider it not. The good which we should doe, we doe not, but the euill which we should not, that we greedily follow. Yet notwithstanding all which our corruption disobedience, and wilfull wickednesse, thou (of thy mercy aboundant) so intirely loueost vs, that thou gauest thine onely begotten Sonne, to suffer the most shamefull death of the crosse for vs, and hast set him as equall with thy selfe euen at thine owne right hand

to

to the end he might make continuall interceſſion for vs vnto thee, and that through him we might haue attonemēt with thee, & acceſſe vnto thee for euer.

Wretched ſinners that we are, if we by our wickednes, rebellion, and looſeneſſe of life, looſe ſo great a benefite, which he ſo dearly purchaſed for vs, euen thy wonted mercy and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the moſt fearefull ſentēce of iudgment in the day, when all ſecrets ſhall be opened, & euery man receiue according to his deſerts, To whom thou wilt ſay, Goe ye curſed into the flames of eternall fire prepared for the Diuell and his Angels, which neuer ſhall bee quenched, where ſhall bee continuall weeping, waling, anguiſh, & gnaſhing of teeth: When we ſhall be neither our ſelues able to plead to the contrary, nor haue any aduocate to gainſay thee in thy iuſtice? Then ſhall we be ſory, then ſhall we lament, (but too late.) Then ſhall we heare the moſt comfortable entertainement of the godlie, when thou ſhalt ſay, Come ye bleſſed, poſſeſſe ye the kingdome prepared for you from the beginning where ſhal be nothing but ioy without ceaſing, continuall gladnes, comfort, and vnſpeake-

able

able consolations, euen for such as cloathed thee, fed thee, lodged thee, and visited thee, beeing in prison. Them shalt thou embrace, the shalt thou meete in the clouds, with most sweet words of comfort: but such as haue seene thee (euen the poore and little ones) to be sicke and comfortlesse, and haue denied them helpe, relieue and aide, or hungry and haue withheld foode, thirstie, and haue not giuen drinke: naked, & haue not cloathed them: Such (sweet Lord) shall suffer hunger, cold, nakednes, and thirst, with vnspeakable griefe of conscience, which shall neuer haue end.

O that it would please thee therefore, Oh most mercifull God, of thy great goodnes, fauour and louing kindnes, to consider of these latter daies, & perilous times wherin we liue, wherin iniqaity hath gotten the vpper hand charity waxing cold, and loue banished from among brethren, & thy selfe sweet Lord, euen thy poore & little ones, the Orphans and widowes, not only not relieued, nor defended, but trodden vnder feete, neglected and forgotten of such as haue abundance.

Vouchsafe, vouchsafe good Lord according to thy promise, to shorten these daies, least also thine elect bee seduced with vanity, and forsake thee their on

ly comfort. It is come to paſſe which thou haſt ſaid, that as towards the Summer, trees & plants of the earth doe budde, ſo before thy comming, to make vs ſo much the more prepared, thou haſt promiſed to ſend vs fore-knowledge, by ſundry ſignes & tokens, both in the earth below, which hath (by thy paſſing as it were by vs) quaked already at thy preſence, as alſo by ye Sun & Moone & other thy creatures, apparantly ſhewing thy rod of vengeance to be ouer our heads, readie to ſtrike. Oh Lord, we cannot but feele for vtter deſtruction, according to the weight and abundance of our ſins and iniquities, vnleſſe it may pleaſe thee to ſhew thy mercie for Jeſus ſake in conuerting vs. We haue ſinned, we haue gone aſtray, we haue wrought wickednes, in yeelding to the will of the fleſh: but moſt ſweet Lord, let thy light ſo ſhine into our hearts that we may now beginne to ſeeke onely thy kingdome, and haue the darknes of ſinne, grow to all goodnes, & be mortified as touching the olde man with his corruptiõ, die to ye world & remoue ſathan that with godly deſires we may attaine vnto the perfect feeling of thy grace, hauing obtayned the pure vnderſtanding of thy word, we may guide our liues by the rule therof,

that

that after the finishing of this our pilgrimage, we may through the merits of thy Sonne Iesus Christ enter into thy kingdom of eternal glory, there for euer and euer to raigne, enioying the sight of thee, and to thy name, with the rest of thy Saints, sing laud and praise without ceasing sweet God, Amen.

O Lord increase our faith, and giue vs grace vnfainedly to repent vs of our sinnes, from highest to the lowest, that wee may heare to our comfort, Come oh blessed of my father, enter into the ioy that shall remaine without measure for euer and euer, Amen.

A prayer necessarie to be said after and at the end of all our praiers.

VOuchsafe oh Lord and merciful Father, in whose hands resteth the hearres of all men, who knowest what we want before we pray, what we will aske before we speak and what we do in all things: Vouchsafe to forgiue mine ignorance, dulnes, & slacke comming vnto thee, the fountaine of all health & helpe, increase my faith daily more & more & kindle in me the perfect gift of prayer, that I may at all times serue thee in truth, & vouchsafe that whatsoeuer I haue asked, according to thy will at this time, to giue me,

and

and what I haue omitted vnrequeſted for my ſelfe, or any whom thou wouldeſt ſhould be commended vnto thee in prayer, vouchſafe euen for thy Sonne Jeſus Chriſtes ſake gratiouſly to grant: for which and for all thinges elſe neceſſarie for me and them, for bodie and ſoule, I pray thee as hee thy ſonne hath taught vs ſaying.

Oh our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpas againſt vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

O Lord increaſe our faith, and continue the ſame effectually in mee, and all men vnto the end, Amen.

Great plagues remaine for the vngodly, but who ſo putteth his truſt in the Lord, mercy embraceth him on euerie ſide. Pſal. 32.

Paule before he would preſume to eate, gaue thanks.

Chriſt likewiſe, before hee gaue the bread and fiſhes to them that were with him in the wildernes, (yea, although he were Lord of all,) looking vp to heauen, from whence commeth all goodneſſe, bleſſed it and gaue thanks, and

brake

brake it vnto them, the store beeing small, replenished many thousands, and left many basketsfull: wherefore take the blessings of God with thanks, and he will blesse and sanctifie thee.

A prayer before meate.

O thy bountifull God, vouchsafe to looke vpon our wants, & giue vs at this time those things which may be to our comfort, sanctifie these thy gifts that our bodies being replenished, we may be thankful & inioy at thy merciful hands, the bread of eternall life to the relefe of our poore soules, through Iesus Christ our only Sauiour, Amen.

God saue and increase thy flocke,
Keepe vs within thy fold:
Vouchsafe to heare vvhen vve do knocke,
O Lord our strongest hold.
Preserue our Queene, & thou her stay,
This realme of thine defend:
Indue vs vvith thy grace for aye,
In thee vve all depend.

WHen God hath fed your poore bodies, be not therewith puft vp with forgetfulnesse what he requireth at your hands for his blessings, but in a reuerent and deuout manner giue thanks, that hee may continue his louing kindnes to your comfort vnto the ende.

A thankſgiuing after meate.

WE thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungrie bodies: ſo vouchſafe to feede our ſillie ſoules with the bread of eternall life, that after this life ended, we may aſcend where Chriſt is gone before, Amen.

Sith God hath fed our bodies poore,
Which elſe would ſoone decay:
Remember ſuch as lie at doore,
Say not their crying nay. (fend,
God ſaue his Church, our Queene de-
The Realme preſerue for aye,
And grant vs all a godly end,
And ioyfull riſing day.
O Lord increaſe our faith.

Another praier to be ſaid before meat.

ALL things depend vpon thy prouidence (Oh Lord) to receiue at thy hands due ſuſtenance in time conuenient. Thou giueſt to them and they gather it, thou openeſt thy hand, and they are ſatisfied with all good things.

Oh heauenly Father, which art the verie fountaine ful treaſure of all goodneſs, we beſeech thee to ſhew thy mercies vpon vs thy children, and ſanctifie theſe gifts which we receiue of thy mercifull liberalitie, granting vs grace to vſe them ſoberly and purely, accordin

to thy blessed will: so that thereby wee may acknowledge thee to be the author and giuer of all good things, and about all, that we may remember continually, to seeke the spirituall foode of thy word wherin our soules may be nourished euerlastingly, through our sauior Christ who is the true bread of life, which came down from heauen, of whom whosoeuer eateth shal liue for euer, & raigne with him in glory world without end. Amen

A thanksgiuing after meat.

LEt all nations magnifie the Lord, let all people reioyce in praising and extolling his great mercies. For his fatherly kindnes is plentifully shewed forth vpon vs, & the truth of his promise endureth for euer. &c: render thankes vnto thee (O Lord God) for the manifold benefits which we continually receiue at thy bountifull hand, not onely for that it hath pleased thee to feed vs in this present life, giuing vnto vs all things necessary for the same, but especially because thou hast of thy meere mercy fashioned vs a new into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holy Gospell.

Therefore we humbly beseech thee (O heauenly father) that thou wilt not suffer our affections to bee entangled or rooted in these earthly or corruptible

thinges,

things: but that we may alwaies haue our minds directed to thee on high, continually watching for the comming of our Lord & ſauiour Chriſt, what time he ſhal appeare for our full redemption. To whom with thee & the holy Ghoſt, be all honour and glory, for euer & euer, Amen. O Lord increaſe our faith.

A prayer before dinner.

O Moſt gentle God & louing father which mercifully feedeſt all liuing creatures, we beſeech thee bleſſe vs & all theſe gifts, which we at this preſent ſhall receiue at thy bounteous hand for the refreſhing of our hungry bodies, & giue vs grace to do all things vnto the glory of thy name through Jeſus Chriſt our Lord. Amen.

A thankſgiuing after dinner.

WE thanke thee O heauenly father for this our food, which being ſanctified by thy word, thou haſt vouchſafed at this preſent to giue vs: we beſeech thee, that thou wilt alſo feed our ſoules with the liuely bread of thy word, which commeth out of thy mouth, that wee receiuing at thy mercifull hand meat both for our bodies & ſoules, may liue and grow in al godlines vnto the glory of thy bleſſed name, through Jeſus Chriſt our Lord. Amen.

O Lord increaſe our faith.

To the godlie Reader.

I In penſiue plight
I put my pen to proue,
O Of ſlender skill,
What profit might ariſe,
H His heauenly heſt
To pleaſe who ſits aboue:
N Now heere ſet foorth
Before thy zealous eies,
N Naught worth the phraſe
Or fineneſſe I confeſſe.
O Or for his wiſedome
Who compiled it,
R Regard it yet
(O Reader) natheleſſe.
D Diſdaine it not,
The matter is but fit
E Each heart to haue
And hold in price I know,
N Now wiſh me wiſe,
Be not in ſpeech my foe.
Farewell.

Omnium in hoc vno verſatur ſumma laborum
Cœleſtem toto corde timere deum.

FINIS.

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FINIS.

TO THE RIGHT VERTVous and of singular good *Hope, M. Robert Nicholson,*

Citizen and Merchant Aduenturer of London.

WHen I enter into the consideratiō of the manifold curtesies which of long time I haue founde in you, I cannot but studie the meanes how to shew a gratefull mind for the good receiued of you, that I may answer the opiniō of *Sophocles*, that *a man is to remember him often, of whom hee hath receiued*

curteſie & pleaſure. But when I enter into account of mine abilitie, how and by what meanes this rule may be vnuiolably performed, I finde that mine inward deſire is often eclipſed with contrarie effects, and the windes of worldly happines cannot yet ſo raiſe the ſailes of my inwarde zeale, as that the ſhip of my grauitie ſhould arriue at the port of your expectation, fraught with ſuch outwarde ſhewe, as may make it apparant how rich I am in good will towardes you. But what? Is all loue cold that is not loaden with gifts? No, it is as a cloude that neuer paſſeth without dew.

dew. And howſoeuer you haue found or conceiued in outwarde ſhew, yet my inwarde good minde is quailed neuer. And, for the more manifeſtation of the inuiſible heart, I reach forth this poore pamphlet with a willing hand, heereby teſtifying, that I forget not how well you were like to deſerue many yeeres ſince, when in your yoong yeeres and mine, you were wholy dedicate to the ſtudie of Grammaticall rudimentes. Prognoſticating then how your affections woulde bee flamed, now many wayes qualyfied with laudable ſtudies, tending to the at-

chieuing of vertue, the moſt glorious ornament of men. The vertuous man onely is free & happie, were he not onely in the Penſiue mans plight, toſſed with miſerable troubles, but in *Phalaries* bull. And the man deſtitute heereof, is a bondman and vnhappie; had hee the riches of *Cræſus*, the Empire of *Cirus*, & the glorie of *Alexander*. Therefore ſith that the Almightie hath indued you with temporall, ſeeke the eternall riches, the ſupernall wiſedome & vertues that make onely happie, and that guide and lift vp the minde to that happie and immutable know-

knowledge that concerneth the maieſtie of God. The contempt whereof bringeth vpon men a curſed ignorance. But hee that truely imbraceth it, can neuer bee too much caſt downe in aduerſitie, nor lift vp beyonde meaſure in proſperity, whervnto alſo this poore Treatiſe tendeth: as a refuge for the poore in whatſoeuer diſtres, which I haue compiled partly for mine owne comfort in the time of my long ſickeneſſe, partly for the good of ſuch as are in afflictiō & miſerie, beeing the lot of the righteous. And hauing thus ſimply in the Interims of my other buſines (deteſting idle-

nes) finiſhed the ſame, I preſent it vnto you as a mite, to counteruaile the greateſt waight of your higheſt deſeruings.

Yours no leſſe than

his owne,

Iohn Norden.

To the Reader.

I Haue not (good Reader) compiled this ſimple peece of worke to delight the worldly minde, but the inward ſoule of him that is any way afflicted. And if it be thy portion, whatſoeuer thou bee, diſdaine not to take view hereof: it may raiſe in thee patience in thy troubles, and patience ſhall make that burthen eaſie which otherwiſe will preſſe thee down to deſpaire. I haue had experience

ence of deepe crosses, and this hath beene my comfort, that Though manie be the troubles of the righteous, the Lord deliuereth them out of al. *There was neuer any left helpeleſſe that truſted God. Therefore though thou bee deepely touched with troubles, faint not, but flie vnto the Lorde, who ſheweth himſelfe a helping Father to ſuch as call on him. And be not diſmaide at the multitude of ſorrowes & afflictions, though they flow vpon thee as the waues of the ſea, for as Chriſt commanded a calme of a moſt tempeſtuous ſea, ſo can he aſſwage whatſoeuer croſſes. There are manie comfortable Treatiſes concerning*

ning this matter, and aboue all, the ſacred Bible is as a garden fully furniſhed with infinit examples of Gods fauourable protection, reliefe, and comfort in calamities, where thou maieſt gather approoued ſalues for whatſoeuer ſore, and medicines for euerie maladie. Yet if this poore Pamphlet may but in the leaſt meaſure comfort thee, I ſhall reioyce. I haue contriued it after ſo familiar a manner, that I know the afflicted cannot but allowe it, like it, and take profite by it, though the lerned are furniſhed with gifts ſo far exceeding my poore talent, that they neede it not, neither the rich and ſuch as flow in the pleaſures of this life, but

the

the poor that hunger & thirſt for their ſaluation in Chriſt, whoſe portion it is to taſte of deepeſt calamities, they delight onely in ſuch labours as may comfort them in their trials. Therefore (good Reader) accept this my good will, which would affoorde any trauell to procure thy farther comfort. Fare thou well in Chriſt our onely comforter.

Thine in Chriſtian

good will,

I. N.

R Repleate with wealth,
craue right diſpoſe of Ioue,
O On whom depend,
by whom each creature liues,
B Bend all your thoughts
to ſpirituall thoughts aboue,
E Elſe where no where,
true treaſure any giues.
R Run on, in time
a crowne is ſurely won,
T The worlds delight,
makes richeſt die vndone.

N Now is the time,
to gaine the peereleſſe wealth,
I In which ſhall reſt
no cancre nor the ruſt,
C Compound of nought,
a ſimple for your health,
O Onely it dures,
when earthly traſh comes duſt
L Large is your ſtore,
your vertues equally.
S So ſhall your ſtocke
be trebled, and in fine,
O On higheſt bleſſes
ſhall you ſit with the wiſe,
N Nurſt in Ioues lap,
To Ioue your thoughts aſſigne.

THE PENSIVE MANS COMPLAINT and Comfort.

Hope.

HOw is it with thee man, I haue seene thee long time verie heauie, as though thy soule were cast downe, and that thou hadst no ioy, I haue noted thee so long in this sorrowfull and pensiue plight, that I thought it were not amisse to rouze thee vp a little, and to search the cause of thy griefe, that if it bee possible, thou maiest finde ease and bee refreshed with newe comfort. Tell mee therefore what is the cause of thy griefe? Is it sinne, or some notorious crime? Or is it want, pouertie, losse of goods, or friend

It is necessarie that he that is in heauines should haue some motion to call him to a consideration of the cause.

friend, or any other outward croſſe that toucheth thee ſo neere: Tell me ſimply, feare not, I am thy friend.

Penſiue man. I haue heard you, and would gladly anſwere you, but that my caſe requireth ſo long a diſcourſe, I feare it will be too tedious for you to heare, and too grieuous for me to report.

Euerie Chriſtian ſhould be at leyſure to do good to his brother.

Hope. Stand not vpon theſe termes, I am at leyſure and can affoorde time to heare for thy comfort. And therefore ſpeake briefly and to the purpoſe.

Penſ. I cannot denie your deſire, for that it may bee the prouidence of God hath ſent you for my conſolation: and therefore I will be bolde to ſay what I feele, and content me with what I ſhall finde. And where you demaunde, whether the cauſe of my ſorrowe be for ſinne, or for ſome outwarde croſſe, I cannot but acknowledge that ſinne is the ground of all my ſorrow: for as much as I became accurſed for it before I was borne, and I haue ſo multiplied the ſame by mine actuall filthineſſe, that it

Sin is the originall of all ſorrow.

hath

hath drawne downe vpon mee, a most heauie weight of iudgement, and an intollerable burthen of afflictions which now lie so heauie vpon mee, as vnlesse I should vtter them to some, and so receiue inward or outward comfort, I by no meanes can long vndergoe them, but must needes faint and so fall more grieuously. And therefore for as much as I hope you are hee, that the Lord hath sent to repaire my comforts, if you will giue patient hearing, I wil vnfold vnto you the state of my present discomforts.

It easeth the heart to reueale the griefe.

Hope. I pray thee say on, bee not dismaide, and the more plainely thou declarest it, the more shalt thou ease thy selfe inwardly: And the better shall I knowe howe to apply things fit for thine infirmitie. Thou needest not be ashamed, to reueale howe God correcteth thee, for his deerest children in that point hath gone before thee. And Dauid was not ashamed, to say, that he was cast downe, and that the Lorde had deepely chastised him, neither did Job blush to

recount

recount his miſeries before men. And therefore haſt thou warrant to vnfold thy calamities, for therby may grow thy comfort: Speak on boldly, and lay forth thy complaint openly.

Penſiue. Oh then, I woulde that all that feare God, heard my lamentable complaint, as well as you, to ſee who could be offended thereat, and not rather duelie conſider my ſorrowes, and weigh what great griefe is in my ſoule. But ſith it is expedient for mee to ſpeake, I will ſpeake, in hope that the vtterance of my griefes may in ſome meaſure eaſe the penſiuenes of my ſoule. I am a miſerable man, that is the ſumme of mine eſtate: a man ful of wretchednes: I taſte of deep affliction, and no man careth for my miſeries, none affoordeth mee comfort, I am a man vtterly caſt downe, and none affoordeth the helpe of his little finger to helpe me vp, a man deſolate, fedde (as it were) with the bread of bitternes, eſteemed of leſſe value then an earth-

earthen pot-sheard lying on the dunghill, not worthie (as it seemeth) to be taken vp for anie vse: I may bee compared vnto a dead dogge, thought vnfit for the societie of men, a man suddenly fatted in conceite, with the vnsauorie bread of pleasing promises, neuer tasting the relieuing foode of performance, whereby I am brought lowe: and therefore my wonted friendes and kinsemen flie from mee, and forsake mee, as they did Paul. They stand a farre off as if I were become a monster vnto them. There is not one standeth a sound freend vnto me, but most maliciously say of me: The Lorde of heauen is become his enemie. Thus they censure mee by reason of my pouertie and afflictions, as the Barbarians did Paul at Melita, who deemed him a wicked man, and a murtherer, for that a Viper, a beast deadlye venemous, caught him by the hand. But alas what of their iudgment? The Lord of heauen seeth, and iudgeth, and I care not for the iudgement of man, the world wayneth with the weal-

1.Tim.4.16.

Pouertie is a heauie crosse, it alienateth both friends & kinsmen.

wealthie, it praiſeth onely the proſperous: the poore and oppreſſed men it reiecteth, as if they were baſtards of the earth: and therefore no maruell though I be racked, rent, and miſerably tormented with the tongues of the wicked, conſidering that I am baſe, lowe, poore, wretched, penſiue, and full of aduerſities, whoſe portion is, in this life to be deſpiſed: and therefore naturall reaſon ſaith, alas why ſhoulde I liue in this diſtreſſe? why rather ſhould I not wiſh for death? and why ſhould I not reioyce if the graue were prepared for me? for why? I haue no peace, no quiet, no reſt, no comfort, no aide, no ſtrength, no friend or helper: but on all ſides trouble, ſorrow within, and miſerie without: therefore are my ſongs turned into ſighes, my recreation is weeping, my meate is mourning, and my drinke teares: why ſhould I not then indeede ſay with the Prophet Ieremie, whom the Lord ſanctified in his mothers wombe? Why did my mother bring me forth, to behold with mine eyes

the

the labours and sorrowes of the world: nay, I, whome my mother conceiued, and brought forth in sinne, may crie out, woe, woe is me! and vnto my mother why brought she me forth a childe of bitternes and sorrow? why did I not ende my daies as soone as I was borne? why was I receiued in my mothers lappe? why did she feede and nourish me? why did her pappes giue me sucke? to liue in such distresse and miserie? why had not the place of my conception beene my grane, and the place of mine euerlasting abode: thē should I haue beene as though I had not beene at all. Oh why was I not transferred from my birth, to bee buried? Then shoulde I haue beene preuented of these miseries? Then shoulde I not haue beene so burdensome vnto my Parents, and a griefe to them that brought me vp. It had beene good for me (I see) if I had learned a manuall trade, when I entred into letters, or that the Plough had beene my booke, and the goad my penne. Oh that my dayes past

were

were to be recalled againe, or that I could redeeme the time that I haue loſt, that I might learne to liue, or that my daies had not complete one yeere, that I might haue learned firſt to die! Oh that I had in theſe daies of bitternes, a fountaine of water in my head, I could finde cauſe ſufficient to poure it out in teares! I may ſay with Iob, Let the day periſhe wherein I was borne, and the night wherein it was ſaide, there is a man childe conceiued. But he was iuſt, I vniuſt: my ſins haue betraide me, my guiltines hath accuſed me, I ſtand arraigned and condemned in my ſelfe, and by my ſelfe, of ſufficient matter to deſerue a greater iudgement againſt mee, then I am able to beare: my God whome I haue offended, hath founde me out in my ſecret euils, mine vnknowen wickednesſe hath hee ſearched out, and hath taken iuſt occaſion to whippe me for my faults, and nowe I finde it true which that almightie Iehoua pronounceth of himſelfe, that hee is a iealous God, a God that cannot abide

bide his children to gad astraye, and therfore he reclameth such as he hath a loue vnto by crosses and corrections, thereby manifesting his wrath and displeasure against sinnes. In regarde whereof he afflicteth me on all sides, and my miseries and calamities increase yet dayly, euen as though my God had decreed vtterly to ouerthrowe mee: But will the Lord absent himselfe for euer? and will hee shew no more fauour? is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to bee mercifull? Hath hee shut vp his mercy in displeasure? I haue long cryed, and he heareth not: long knocked, and he openeth not: long sought, and finde no comfort. To whom shall I complaine then? I haue long and many daies, and that with instant suite and humble petition cryed vnto man, euen for the performance of his promise, but alas to no end, the issue of all my hope is the beginning of dispaire: yet in all these miseries, I thinke vpon God, and yet am troubled & crosse

The Lord punisheth his children, because he would reclaime them from sinnes.

ſed notwithſtanding: I pray dayly, and yet is my ſoule full of heauineſſe, which maketh me wearie of my crying, my throate is dry, mine eies faile, while I waite for my God: Oh wretched man that I am, whom all comfort ſeemeth to forſake, and on whom all creatures ſeeme to frowne: the verie earth ſeemeth to denie me ſuch aid as ſhe largely giueth to other, affording me no portion as it were in her, no not the breadth of a foot. I am worſe then the Sparrowe that hath her beeing in the houſe toppe, more baſe then the Foxe that hath his caue in the earth, without hyre. But what ſhould I complaine of this, Chriſt my deare Sauiour was in the ſame caſe, who was Prince of all, and therefore ſhall I grudge at theſe things, beeing worſe then a ſeruant? No, but as I was borne a ſeruant to labour, and not to land: So by my labour I endeuour to liue, and yet I lacke: I tyll the ground of my calling, I manure my vocation after the beſt manner I can, and water it with induſtrye

Chriſt ſeemed poore in this life.

strye, godlye care, and euen with sweate, yea often with teares, but it yeldeth little encrease: I sowe much, but bring in little: I earne wages, but I seeme to put it in a broken bagge, so that I see that neither is hee that planteth anye thing, nor he that watereth, but al is in the Lord that giueth the increase. I haue stoode in the market place of the worlde, readye to worke in any mans vineyard, I haue bene hired, and cannot receiue my penny for my labour, hauing wrought the heat of the day: my labours are simple and honest, painefull and expedient, and are not without glorious commendation of the prudent, yet they prosper not as other mens: I see many with lesse endeuour flourishe, and I fall: many with as slender giftes, triumph; yet am I troden downe: I see many reioyce & sing of their gaines, gotten by lesse industry, yet I sigh to see my fruitlesse toyle: many flatter and are imbraced, I wade simply and am reiected: yea, many through small desert are richly rewarded, yet am

All prosper as they are blest of God

I after many rich promises sent away empty.

Vaine hope and delay, mighty enimies to a quiet minde.

Two things aboue the rest haue broken y backe of my comfort, vain hope and delaie, they haue forced me to hunger, & not to get wherewith to feed me: to want, and haue not to be releeued. So that I see that feare, and sorrow, and mourning, weeping, and teares, must be the reward of all mine indeuours. I rest as it were vpon a tottering and broken wal: tossed to and fro with the violent floudes of most cruell miseries. The handes that seemed earst to holde mee vp, are now shortned or shrunke vp: the lips that spake in my behalfe, are shut vp in silence, or speake against me: I am forsaken of all. I am as water cast out and spilt on the ground, which cannot be gathered vp againe: I am clad with care and couered with reproch, and mine enemies reioyce to see it, they clap their handes for ioy to see such ill successe of my labour. This is the man (say they) that tooke the Lord for his God, who boasted of his hope, the ende whereof is misse-

rie.

rie. Oh what shall I say in these most miserable crosses? Hath the Almightie no respect vnto mine offering? Doth he not regard the words of my complaint? Is there no place with him for my prayers? Shall I alwaies crie, and neuer bee heard? Shall I bee alwaies like the Doue that could finde no place for the sole of her feet? Shall all my daies passe in miserie? Oh wretch that I am whither shal I conuey my selfe? what course shal I take? To whom shall I make my moane? To the wealthy? To the hard hearted monied men? Alas, dayly experience hath found them the mother of a poore mans estate, they haue eaten vp many, they haue deuoured the verie entrailes of men with their cruelties, and they haue consumed mee, who haue sought their ayde: Yet not to haue therewith to feede daintily, not to spend prodigally, not to goe gorgeously, but euen to sustaine my selfe and many little ones, whose tonges without food would cleaue to the roofes of their mouthes, whose howling and weep-

Men monied seldome comfort the poore.

ping, whose lamentable cries, and pitious moanes, if there be not to sustaine them, who can heare and not lament? Who can see it, & not sigh? Who can consider it, and not consume with griefe? In this distresse what shall I doe? I seeke friends and find none, such as before were ready to receiue me into their bosoms when I was in prosperitie, now see me & say nothing, vnlesse it be in the way of reproch. The strong needs not the hand of another to holde him vp, but the weake: the whole needeth not physicke, but the sicke: the rich wanteth not help, but the poore: but the strong is ayded, the whole hath physicke, and the rich is holpen: but the weake goe to the wall, the sicke are forsaken, and the poore perish: This is the loue of our time, vnhappie is the man, and I the man that haue experience of these things. Some will say, that experience is the mother of wisedome, some of folly: but I say, it is the mother of too late repentance, the daughter of vaine hope, the nurse of dispaire. Now to the

The preposterous course of the world.

Experience the mother of too late repentance.

end

end that my fall may be the rising of some falling, and to the end that my miserie may bee as a caueat to others crossed, I cannot but speak the more, though I can not speake what I feele: for the fyre of myne afflictions burne within me, & the smoake of my contempt breaketh forth as the smother of a furnace, my reproch is as a beacon on a hill top, seene far & neere, and yet my ruine reckoned as the fall of a starued stick: many sit and sing, He is fallen, hee is fallen, But ye that stand take heed least ye fall, for fickle is fraile fortune, the reputed father of your flourishing estate: The almightie exalteth and bringeth low, he depriueth men of promotion: and again setteth them aloft: Howe saieth the rich man, then I sit and singe, and shall not sorrow? How saieth the healthie and strong man, I will eate and drinke, I will passe the time and be merrie, I shal not be sick? How saieth hee, that hath nowe manye freindes, I neede not feare, for I haue inough to helpe mee when I neede? And when I want they

Yee that stand take heed least ye fall.

There is no certaintie in any estate.

will ſupply: Alas, my ſelfe might haue thus flattered my ſelfe, and in deede I did too much till I was ouertaken ſuddenly, and then was the ſudden change the more grieuous. Againe, how ſaith the poore, the ſicke, the enuied, and hee that is in any ſorte croſſed: I am lowe and cannot riſe, I am weake and cannot trauell in mine affaires, I am enuied and cannot eſcape danger: I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicitie, ſo is it great weakenes to diſtruſt in aduerſitie: and yet alas when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade then to be perſwaded, I linger in a moſt wearyſome life: and the almightie God knoweth when and how to mittigate mine euils preſent, and hee can turne away the dangers to come, whereat I quake for feare what will become of me. And when I call to minde my eſtate paſt, when I recount the time that is gone, that yelded me

A mans eſtate certaine is to be preferred before a better vncertaine.

a contented releefe of all thinges, and when I doe consider how I was bestotted with a vaine hope of better things, rashly loosing the best, comparing it to my present wantes, I cannot but stagger in conceite, and reele to and fro in hart, to thinke of the weakenesse that was then in me. But alas what of this? this is but the increase of new sorrowe, and addeth nothing vnto my quiet: and therefore wil be content to dwel in mine euils, and embrace these crosses vntill it please the Almightie to returne againe in loue. In the meane time I will liue as a Pelican in the wilderness, and like an Owle in the desart, at whose vgly shape all the fowles therein gaze and make admiration: May, I shall be shut vp as it were in the closet of cruelty, with the froward and furious: who wil augment my greefe with their gallant vpbraids, and the more, to see them feast, when I fast, them to laugh when I lament, them to sing, when I sigh, to see them solace themselues with sundrie delightes, when I lie a

comfortles Ioſeph in the priſon of deadly diſtreſſe, haue I not cauſe in their eſtate to poure out ſtreams of teares?

Hope. It is a moſt lamentable diſcourſe that thou haſt made of thy miſeries, and I am bolde to cut off thy ſpeach a little, to giue thee as it were a breathing time, and withall I reckon it good for thee in this miſerable plight to repaire vnto God.

The beſt course is to flye from man to God.

Penſ. Yes, for in man there is no helpe, but hinderance: no remorſe but rigour, and therefore it is my purpoſe to return from man, who is miſerable and mortall, and will lift vp mine eyes to mine offended God: and yet alas, how dare I caſt vp my hart to the heauens, in hope of comfort, for hee hath ſhut vp the paſſage thereof from mee, and hath as it were dryed vp the ſweete ſpringes of his ſacred bleſſings, he hath hedged mee in as it were with the thornes of bitternes, yea hee hath taken mee as it were by the necke & beaten me, he hath on all ſides afflicted me, he hath pluckt vp my hope as it were by

by the wrotes, he hath broken mine enterprises, and cast my glorie to the ground, and none can deliuer me out of his hands. Alas what meane shall I vse to appease him? And that he may be pleased with me againe? I will repaire vnto him and say: Lord bee mercifull vnto me a sinner. Oh my GOD condemne mee not vtterly. I will humbly intreate him to contend with me no more, it may be he will heare mee: but alas what am I that I should dispute with him? what argument can I wretche make with him? If hee say vnto me, Thou hast deserued it, what shall I say? I cannot answere one of a thousand euils that I haue done, neither can I enter into thought what hee can lay to my charge, therefore will I hold my peace: I will keepe silence, for he is wise in heart, hee is mightie in strength, yea his foolishnes is wiser then men, and his weakenesse stronger then men, and who at any time hath pleaded against him, and hath preuailed? Could Salomon matche him in wisedome? could

No man knoweth what God can lay to his charge.

could Sampſon compare with him in ſtrength? No, then will I refer my cauſe to him in meeknes, if hee will that I continue afflicted, be it ſo: if he will that I be ſtill in pouertie, I will be patient. And ſith it is his pleaſure that I ſhould be diſappointed of my hope, I am pleaſed, let him deale with me and diſpoſe of me as he will, for whether I liue I liue vnto him, or whether I die I die vnto him, ſo that whether I liue or die I am the Lordes, and in what eſtate ſo euer I ſtande in this life, his prouidence hath a working therein, and his wiſedome findeth out what is conuenient: yet can I not but ſpeake, that my cauſe may appeare, and that my complaint is not without cauſe. The wilde aſſe brayeth not when hee hath graſſe, neyther loweth the Oxe when hee hath fodder, And can I leſſe than ſpeake vnto man in hope of ſome gracious conſideration of my caſe well conceiued? Such things as my ſoule refuſed in times paſt, as ſorrowes, ſighing, mourning, heauineſſe, and teares, are now more

common

common than my meate or drinke: And alasse what power haue I to vndergoe and digest all those euils? Is my strength as the strength of stones? Or is my flesh as brasse? Nay, there is neither strength nor power in mee: hope, helpe, and all comfort hath left me, and I floate as a poore Whose in the surging waues of miserie.

Surely I thinke it will not auaile me to speake any more vnto man, and therefore I will shut vp my complaint in my bosome, and within me containe the bitternesse of my griefe for a time, wherein lie yet many hidden causes which I will reueale hereafter. And all the dayes of mine appointed pilgrymage I will waite vpon the Almightie, who is able (I know) to send me a comfortable chaunge. Although I knowe that while this corruptible flesh is vpon mee, I shall haue sorrow vpon sorrow, and while my soule is within mee, I shall haue dayly newe cause to mourne: but I will speedily turne my complaint from man to God, for hee helpeth him that hath no power,

Euerie day bringeth foorth his owne sorrowe.

power, he ſaueth him that hath no ſtrength, he counſelleth him that hath no wiſedome, he comforteth him that is in ſorrow, who although he haue caſt mee into this deepe mire, though I bee become aſhes and duſt, though I ſeeme to be a brother vnto the dragons, and a companion vnto the Oſtriges, though my muſicke be turned into mourning, and my ſong into ſadneſſe, yet can hee by his all ſufficient ſtrength, and his euerlaſting mercies ouerthrow the mountaine of all my miſeries, hee can bring forth riuers of new conſolations, out of the hard rockes of afflictions, and I that goe now mourning all the daie, ſhall ſing a newe ſong, and that of his moſt merciful deliuerance. Wherfore I wil ſpeak no more in bitternes, but wil conſult with you (ſith God hath raiſed you a comfort for me) how and by what meanes I may finde my good God, and be reconciled vnto him, who, I know, hath ſuffred all theſe things to fall vpon mee, euen when I was fooliſhly waiting for helpe of ſuch as coulde not auaile me,

me, whereby hee hath turned mee backe from the euerlasting pit, to be illuminate with his ioyfull light in the kingdom of Jesus Christ his deare sonne. The cause why God afflicteth his.

Hope. I like wel the conclusion of thy complaint, and it appeareth that thy heauenly father hath visited thee to a good purpose, for although thou being heate with the trickish fansies of flesh and bloud, began to breake out into tearmes immodest, cursing the day of thy nativitie, and so forth: yet no doubt but the spirit of meekenesse, hath gotten the vpper hand in thee and thou hast finished thy speech with words of great consolation, and therefore sith thou desirest to consult with mee for thy greater comfort, I am verie willing and readie to giue thee such aduise, as may not onely carry thee, and conduct thee in the good way thou hast begun, but to increase the portion of thy knowledge, and consequently of faith, and so to leade thee, as it were by the hand, to the most happie course, which thou shalt take in all thy troubles, be they neuer

neuer so many and miserable.

Pens. In so doing you shall doe that I haue long desired, for this me thinkes that though my crosses bee seuere and cruel, though they continue without mitigation, yet if I could bee inwardlie comforted by a liuelie hope of future releasse, and stand assured that these calamities would in the end bring me comfort, I should vndergoe all afflictions with the more patience and ease: and therefore if you will laye downe some discourse vnto me, howe God hath wrought for other men distressed, and shewe me howe readie and louing he is to heare and to helpe, I shall attend and giue both hæd and practise.

The hope of future comfort easeth present griefe.

Hope. Thou hast alreadie bewrayed thine estate vnto the worlde, and lamentably complayned vnto man, but I knowe thou hast founde the bowels of euerie mans compassion shut vp, insomuch as none affordeth thee but wordes, and those not tending much to consolation, what then? now is the time to consider & consule

fault what is best to be done, that thou rest not dissolute and careless what become of thee. And therefore as thou hast partly resolued, so I counsel thee to repaire vnto God, who although hee bee offended, will yet shew mercie, for it is not with him as with mortall man, hee reuengeth not euerie wrong, he doth not cast off vpon euerie offence: but like the Father of that vnthriftie sonne, receiueth againe him that strayed, & louingly imbraceth him that returneth to him: wherefore it is thy way to recomfort thy self by a contemplatiue consideration of Gods purpose in afflicting thee. For thou maiest not censure these euils, not the lest of them to come by chance, as the world often and most rashly and vnaduisedly affirmeth, or that they befall thee by reason of the vnfortunate Planet vnder which thou wast borne, as the stargazer fondly maintaineth, for that Lord almightie, that high and incomprehensible Iehouah, that euerlasting Alpha and Omega, hee that was, and is, and is to come: hee

The planets are no causes of good or bad estates.

hee is the former, framer, creator, and gouernor of theſe things: Who but hee made and prepared thoſe famous ſtarres in the firmament, Arcturus, Orion, and Pleiades? Who ſpred forth the heauens like a curtaine? Who limited the North and South climates? Who made the Sunne & Moone, but he? And therefore let all men thinke that his creatures which hee hath fourmed and placed to mans vſe for the diſtinction of times and ſeaſons, and to giue light vnto the earth, keepe euerie of them his ſpheare, as a ſwifte whereunto, as vnto a continuall taſke, it is tyed by the omnipotent commaunder, who keepeth it without variation in the firſt courſe, ſo that they remaine al as ſeruants, doing their continual labour for the behoofe of man, as other creatures do, and are not as Gods or gouernours of mans nature: Neither can they diſpoſe of their inclinations, conſtitutions, affections, or make them happie or vnhappie, but are ruled and commanded by God, to ſtand or moue

at

at his pleasure. The Sunne stood still in Gibeon, and the Moone in the valley of Aialon, and that for a whole day: so the Sunne at the commaundement of the Lord retired ten degrees in the Firmament, as a signe for Hezechias health. 2. King 20. 10. which proueth that these creatures are as all other, euen the least, subiect to the will of the superiour gouernor, who needeth not the helpe of such weake meanes to worke the long or short life of man, the happie or vnhappie estate of man, the poore or rich portion of man, or any matter belonging to the soule or bodie of man. But all commeth from his sacred wisedome and diuine prouidence, all men are in his handes, as the clay in the potters, and hee frameth & forgeth of all formes, some to honour, some to dishonor, some to be rich, some to be poore, some to be high, some to be low, some to bee reuerenced, and some to bee despised. And euerie man must rest contented with his portion be it good or bad, sweete or sower, and his decree which frō the beginning was made

The Sun & Moone stood still. Ios. 10. 22.

The Sunne went backe in the firmament.

made concerning thee, ſtandeth faſt for euer. And therefore be not ſo hardie as to dreame that thy conſtitution, inclination, good, or bad ſucceſſe in thy proceedings, the proſperous or aduerſe iſſues of thine endeuors, thine eſtate poore, or rich, proceedeth from the influence, domination, rule or power of theſe creatures, but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowne to the world a hard and miſerable eſtate: wherein though the world afford thee no comfort, yet art thou bound by an inward bond of duetie to acknowledge all thine infirmities, al thine afflictions, and all the croſſes which haue ſeized vpon thee, to proceed euen from thine owne ſins, and filthie corruptions, as buffets to rouze thee from the forgetfulneſſe of thy dutie to his ſacred maieſtie, of thy rouing and ranging aſtray after vaine & fooliſh things, following the winde of ſuperfluous deſires, in ouermuch negligence of thy calling: and in loue & great fauour did thy louing father

We muſt acknowledge our croſſes to proceede from our ſinnes.

giue

gine thee these gentle corrections, euen of mercie to reclaime thee frō the way of sinne, vnto a more sincere and sacred course of life, hee calleth thee by his punishments from peril, he calleth thee, and wilt not thou come? He hath prepared a Citie for thee, a beautifull Citie, nay, he hath giuen thee a kingdom, the kingdome of peace, the kingdome of ioy, the kingdome of eternall consolation. And, to the ende thou shouldest haue no loue to rest in this base cottage of miseries, to the ende thou shouldest not bee subiect to the daungerous securitie of a pleasing estate heere, wherewith hee seeth thee apt to be intangled, he hath as it were fettered thee with the shackles of aduersitie, that thou shouldest not haue scope to daunce after the musick and sweet Syrens tunes of worldly happines, which so inchaunteth men of libertie, that they are thereby lead, as it were by a golden line, to the euerlasting pit. But for thee, assure thy selfe, he hath prouided an endlesse riches surpassing diademe of absolute glorie, if thou with patience

A secure estate in this life daungerous.

tience beare this moment of triall: and be not like the vntamed heyfer, to caſt off this his fatherlie moſt light yoake: his chaſtiſments though to fleſh and bloud they be moſt bitter, moſt ſharpe, and vnſauorie, yet are they full of ſpirituall ſweetnes: though they be accompanyed with contumelie and reproch, yet are they mixed with inward conſolation. The affections of fleſh and bloud are enemies to vertue, zeale, and true mortification. Thou muſt not conſulte with fleſh and bloud, what is to be done in matters of thy calamities, thou wilt then ſurely be miſcaried, thou wilt bee led into a wrong courſe to releeue thy ſelfe. And therefore thou muſt alwaies looke vp vnto the heauens, where thy Redeemer ſitteth, and whence ſhall diſcend a thouſand meanes. Beware therefore of ſeeking ſtraunge meanes to eaſe thee, they will deceyue thee, what ſhow ſo euer they carrie of comfort, vnleſſe thou flie vnto the almightie by prayer, intreating him they may be ſealoned by his grace,

and

and tend to thy good. And in this point mans negligence is not a litle to be reproued, for in all afflictions, crosses, and calamities, they first seeke the creature, and the creator last, and that is the cause that they often speede not: but if it fall out as they desire, as often it doth, to the more besotting of flesh and blood, they giue also the glorie to the creature, and the creator hath no share of the praise, it is a matter so apparant, that it needeth not more proofe. But for thy part who standeth here before the worlde, a miserable man, and euerie man is contented to haue a snatch at thine estate, and to reproach thee, & thou poore man must be patient, but not as some are patient perforce: but with meekenesse tollerate all their speeches, with an inward elevation of thine heart and soule, vnto thy Father aboue, who seeth euen thy thoughts, which if he find simple and without desire of reuenge, he liketh there to abide, yea he will then come and dwell with thee, hee will make his aboade with thee, & comfort thee, and thou shalt haue such

A fault in the afflicted to seeke the creature before the creator for helpe.

Patience must not be perforce.

ſuch a ſweete gueſt of him, as ſhall turne all thy gall into honie, all thy mourning into godly melodie, and al thy ſorrowes into ſongs of praiſe. Heere ſhall be an inuiſible riches in thy outwarde pouertie, heere ſhall be thy inward health in thy outward ſickneſs, heere ſhall be thy caſtel of defence when thou art aſſaulted, and here ſhalbe thy comfort within, howſoeuer thou art diſcomforted without. This ſhall not the worlde ſee nor conſider, but ſhall iudge of thee ſtill after the outward apparance, as if it ſee thee poore, it ſhall ſay, God doth not bleſſe thee: if ſicke, that God is angrie with thee: if enuied, thou art an euill man. And therefore I muſt tell thee this, that thou muſt not looke for commendation and praiſe of man, when thou art in the fauor of God: but rather arme thee ſo much the rather, with a reſolute contentation, to beare without pride or grudging euerie burthen: ſo ſhal thy God either quickly eaſe it, or giue thee patience to beare it, for no euill tarrieth long, and yet is the reward perpetuall.

The worlde iudgeth after the outward ſhow.

Penſiue.

Pensiue. Why should I then re-
fuse the chastisements of my God?
for I see they are blessed whom he
correcteth. And although he make
the wound, I see he bindeth it vp,
and healeth it: though he smite, he
killeth not: all his corrections are
in loue, and none that taketh de-
light in his owne saluation can be
displeased with his castigation,
none that longeth for eternall life,
can heere loath a poore and misera-
ble life, for I see it is not honour,
authoritie, riches, pleasures, de-
lights, wantonnesse, and the most
pleasing estate heere, that is one
step towardes, but ten thousande
from the heauenly comforts: nei-
ther is it a poore, bare, ignomini-
ous, reproachfull, vile, and seruile
estate in this life, that can clog the
faithfull man from flying vnto:
but rather heaueth him aboue the
third, euen to the supernall hea-
uens. What then? Shall I sigh,
sorrow, grieue, mourne, or take in
euill part the Lords handy worke,
tending to mine aduancement, so
far, that from a prison I shall bee
preferred to a kingdome, from a

Neither doth a high estate further, nor a base estate hinder our course to heauen.

dungeon of darkneſſe to heauenly light, from ſeruitude to freedome, & frō tranſitory paine to endles pleaſure: and that for a ſhort ſuffring? God forbid: I will reſt and relie vpon his prouidence, and commend me to his mercies, for I now perceiue that ſuch as grudge at the chaſtiſements of the Lord, doe giue infallible tokens euen to the world, that they bee not the children of God, but of the worlde, ſuch as haue dedicated themſelues vnto pleaſures and delights, to eaſe, to ſecuritie, and to lowſeneſſe of life, who after they bee touched with the finger of God, either by ſickneſſe, by pouertie, or by any other deiection or caſting downe, they fret and fume, they crie out, lament, repine, and murmure againſt God, wherein (woe is mee for it) I my ſelfe was ere while greatly faultie, who ſinned to ſay in mine heart, that God delt hardly in puniſhing mee: but ſince I haue duely weighed the matter by your exhortation, and therby conceiued the cauſe of my croſſes, to be my ſins, my groſſe, and corrupt life

life, and mine vnseemelie conuersation, I affirme that it is good for me that I am afflicted: for where before I had pleasure in vanities, in wantonesse and sinne, I nowe loath and heartily abhorre my former waies: And I call to minde that in this point, I shew my selfe like vnto the brethren of Ioseph, who neuer called to minde their sinnes, nor repented, till affliction came. Whereby it appeareth that the children of God are bettred by affliction, because it cleanseth them from many euils, it renueth them, and (as it were) forgeth in them newe bodies, newe mindes, newe soules, newe affections, it maketh them like waxe, pliable to receiue anie impression of discipline. And this knew not I, this felt not I, this tasted not I, neither had I anie iudgement hereof, vntill it pleased my good God thus to humble me: therfore must I needes say againe, it is good and necessarie that I haue beene afflicted. Now saith my soule, The Lord is my portion, and I will trust in him. I pray you let mee heare some com-

Affliction calleth sins to memory.

foꝛtable discourse of you, tending to comfoꝛt in afflictions, that I may be yet moꝛe inwardly comfoꝛted in my outward miseries: and that other also may learne how to take aduersities as they ought to be taken.

Hope. I will gladly do it foꝛ thy sake, & the godlies, but to ỹ fleshly minded men, who haue not hearts touched wᵗʰ ỹ griefe of these things, and that haue not the feare of God in them, my speech wil tend to litle vse. But no doubt ỹ godly afflicted man, ỹ distressed mā, ỹ grieued man, the miserable man, ỹ helples, & poꝛe man may be therby touched, & haue good motion, to thꝛow himselfe down befoꝛe the Lord in a true humiliation, wᵗʰ vnfained intēt & indeuour to reforme what is amisse in him, & deeply to search all ỹ actions cōmitted by him, & to examine the verie thoughts of his hart, which hath risen against his dutie vnto God: & in regard of his disobediēce therein, hee cannot but say hee is woꝛthily punished foꝛ his sinnes, & louingly coꝛrected of the Lord foꝛ his amendment: and so will ỹ Lord

wipe

wipe away all his miseries, and he wil hold him vp that he shall not vtterly fal, he will defend him that he shal not vtterly perish: & thogh he try him deepely, he will not forsake him vtterly, though he sẽd not present manifest cõfort, yet will he come in a time conuenient, and wil not slack when most need is, for he ẏ keepeth Israel doth neither slũber nor sleep. Therefore when his distressed childrẽ think least of cõfort, it commeth sodainly, as it did vpõ Dauid, who following his fathers ewes was chosen to be king of Israel. And who would haue saide, when Ioseph was in prison bound and fettered in Egypt, in a strange countrie, where he had no friend, kinsman or acquaintance, that he should be made ruler of that countrie? It is the Lord that prepareth the way to aduance and to cõfort his children, that men shuld not plead desert of any blessing. Whẽ Gedeon was threshing of his fathers corne, by the winepresse in Ophrah, who would haue said, Gedeon shal deliuer Israel? his father was a poore man in Manasse, & he

God often raiseth the base to performe mightie things.

the leaſt of his fathers family, yet did the Lord call him from his baſe trauel, to bee the deliuerer of his people. Thus the Lord ſheweth himſelfe mightie, louing and prouident, in aduauncing the weake, he declareth his mercie by helping the poore, and his exceeding loue in releeuing the miſerable, whereby that is confirmed which the Apoſtle affirmeth, where he ſayth, The fooliſh things of the world hath God choſen to confound the wiſe, the weake things to confound the mightie, the vile thinges of the world, and ſuch as are deſpiſed, hath he choſen, that no fleſh ſhould reioyce in his preſence. Is there not then mercy with the Lord? Is there not power in the moſt higheſt? And is there not prouidence in the Almightie? Who then will ſay of the poore, of the weake, of the oppreſſed, of the miſerable, of the afflicted, of the priſoned and diſtreſſed man? The Lord ſeeth him not, the Lord regardeth him not, neither can the Lord deliuer him, ſuccour him, or releeue him: Cannot hee that ſent water out of the flint

flint stones, and out of the drie tooth, send comfort to his children fainting in their miseries? Cannot he that made the asse to speake, open the mouthes of the simple, to giue glory for their deliuery? Cannot hee that watered Gedeons fleece after so miraculous a maner, send the deaw of his grace, to mollifie the griefes, and comfort the hearts of the oppressed? And cannot hee that dried vp the red sea, drie vp all the calamities of his children? Cannot he that is al-sufficient, doe all things? If he command, who will say it shall not be? If he forbid, who will say it shall be done? Thou art poore, thou art oppressed, thou art beset with many calamities. And here hast thou a helper, here hast thou an all-sufficient, and an assured friend, feare not then, for hee neuer deceiued any, he neuer disappointed any of his hope, neither brake he promise with his at any time. Commend thine estate therefore continually vnto him, submit thee to his prouidence, he knoweth all things, hee seeth thine estate, and considereth

Nothing hard to be done, to God.

God neuer breaketh promise.

thy wants farre better than thy ſelfe: and aſſure thee, he will not ſuffer any thing to befall thee but according to his will. A Sparrowe lighteth not on the grounde without his permiſſion, neither ſhall a haire fall from thy head, but that hee hath firſt decreede it: hee foreſeeth euerie mannes beginning before hee is borne: euerie mannes eſtate before it bee reuealed, and what ſhall become of euerie man hee knoweth long before. Hee dealeth moſt prouidentlie for his Children, and tourneth euen their teares into great ioye, and their lamentations into ſongs. And although oftentimes his working ſeeme ſtrange vnto fleſhe and blode, harde meaſure to bee croſſed, yet God ſeeth it neceſſarie. And therefore take it not thou grieuouſly to fall into troubles, to ſuſtaine miſeries, to indure croſſes, and to abyde afflictions: neither thinke it ſtrange, as the holy Apoſtle Saint Iames ſayth, for it hath beene the portion of Gods deareſt children from the begin-

God ſeeth that good which man miſliketh.

beginning, and it will be for euer found true, That great are the troubles of the righteous: and as true, that the Lord deliuereth them out of all.

What greater daunger coulde there be, then to be in the fiery furnace, as Sydrach, Misaach, and Abednago? yet the Lord so qualtified the force of the fire, mortifying (as it were) the nature thereof, that it did nothing annoy them, yet cōsumed the ministers of their execution. What greater perill could there bee, than to be in the Lyons denne with Daniel? yet the Lord shut vp the Lions mouthes, that they could not hurt him, but deuoured his accusers. It is much to bee in miserie, in want, sickenesse, and sores, with Iob; in hunger, with Elias; in thirst, with Samson; sore and naked with Lazarus; imprisoned with Ioseph, persecuted with Dauid, with Ieremie, with Peter, stoned with Paule, and infinite others: yet did the Lorde deliuer them out of al their troubles. And therefore saieth the Psalmist:

The godlie walke through fire, and water, but the Lorde bringeth them into a wealthie place. And therefore Paule hauing experience hereof, reioyced alwaies in the Lord, when hee was most deepely vexed, and beset with most miseries. So did the rest of the Apostles, when they were hungry, and thirstie, naked, beaten, buffeted with fists, wandring vp and down without any certaine dwelling place, being reuiled and most ignominiously handled, beeing gazing stockes vnto the world, by meanes of their miseries, yet were they patient, and blessed euen when they were euil spoken of. They were esteemed as the very excrements & offscouring of the world, hated and despised of ỹ world, yet they grudged not, neither did they dispaire, but depended vpon the promises, the loue, the power, & prouidence of their God: In whom (though they seemed outwardly to sorrow) they inwardly reioyced: though they seemed poore, yet made they many rich: though they seemed to haue nothing, yet they possessed all things:

things: such is the force of a sound confidence in the Almightie, who in mercie worketh by outwarde crosses, the inward comfort of his children, & sheweth alwaies compassion according to the multitude of his mercies. Thou maist learne heereby to be full, and to bee hungry, to be esteemed, and to be despised, to abound, and to want: and in what estate soeuer thou art, to be therewith content, and exercise thy selfe in the worde and lawe of the Lorde, who traineth out the way to that resolute contentation whereon thou maiest staie thine affections, that they breake not forth in thy tryalles to distrust in God, and to seeke such meanes for thy relefe as the Lord hath not ordeined, & thereby slide into inordinate desire of transitorie things, offending thy louing father who intendeth all for the best, that hee layeth vpon thee. Therefore Paul being inwardly assured that God sent all for his good, gloried and reioyced in his trauailes, in his stripes and imprisonments, in his stonings, shipwracks, watchings, hunger,

hunger, colde, thirst, nakednes, pouertie, perilles, and (as it were) in his often dying. Wherein hee shewed that patience which euerie of his Children should bee indued with, which was so strong in him, that hee brake forth and sayde, that hee was not onely contented, but was gladde and did reioyce in his infirmities, in reproaches, in necessities, in persecutions, and troubles: Adding further, When I am weake, namely, accounted weake, then am I strong: What woonderfull effectes doeth fayth and patience woorke for the Children of God? Howe it doeth comforte them, euen in their deepest calamities, thou seest, and therefore make thou profite of that which thou hast heard. Whereunto I will also adde what Iesus Christ himselfe speaketh to comfort his afflicted, Reioice and be exceeding glad, saith hee, when for my sake and the Gospels yee are afflicted and persecuted, for your rewarde shall bee great in heauen. And thereupon his Apostles departed reioycing

reioycing from their persecutors, that they were accounted woorthie to suffer for the name of Jesus Christ.

Pensiue. But heere I pray you before you proceed any further, let me bee resolued in a doubt which in our last wordes I conceiue to arise. They indeede that are persecuted for the name of Jesus Christ, I acknowledge may reioice because of their reward in heauen: But how may I make any application of this comfort vnto mee, considering that my pouertie, my want, my sickenesse, my reproach, my enimies, and all the rest of my miseries are layde vpon me, as before you sayde, for mine iniquities, and to cleanse me from my faults, so that it is a punishment deserued, though laide vpon mee in loue, and therefore can I recken no rewarde due for my trials, as the holy Apostles, and the former godly, who suffred manie things for Christ Jesus sake in deede.

A question whether he that is afflicted for his sins, may be said to be punished for Christs sake

It may bee sayde vnto me, that my neighbours moue accusations against

againſt me for ſome treſpaſſe done, my creditors vexe mee for that I owe them, & all my troubles light vpon me as it were by mine owne procuring. I pray you counſell me herein, that if any comfort may grow vnto me by this comfortable ſaying of Chriſt, I may taſte thereof to my conſolation alſo.

Hope. In deede it is a neceſſarie point for thee to bee inſtructed & ſatisfied in, & therfore giue good heed to my ſpeech. In deede it cannot rightly bee ſaide that thy puniſhments are for the Goſpelles cauſe, or for Chriſts ſake, for that it may not properly be tearmed for Chriſts ſake, but where it is for the profeſſion of Chriſt and his Goſpell. But for thy comfort and for the comfort of ſuch as fearing God are in any ſort afflicted, whether it be with want, with pouertie, with ſickneſs, or hath fallen into debt by reaſon of inevitable occaſion, and reſteth willing & heartily deſirous to ſatisfie the ſame, & by his honeſt, painfull, induſtrious, and true trauell, indeuoureth to performe a good conſcience therin,

in, & yet cannot attain vnto the accomplishing of his wil, to the satisfying of euery mans greedie desire: and by reason that he cannot performe what hee ought, there light vpon him troubles, as suite of law, imprisonment, and such like, hee must with patience accept his share of the worldes crueltie, and submit himselfe to the prouidence of God in well doing. Yet to satisfie him that hee standeth still in Gods fauour, and that God suffereth all to light on him for the best, Consider thou, who art as it were the picture of such a man, that all true Christians, in the common and vsuall troubles of this life, as in sicknesse, banishment, neede, pouertie, losse of goods, friends, dignities, disobedience of children and seruants, wrongs, and in what soeuer other calamitie, may truely saie they are afflicted for Christes sake, so long as in their aduersities and miseries, they indeuour in a good conscience, without halting with the spirit of God, by any dissimulate deuice to performe theyr duties, & wherein they come short

of

How the troubles for our diſobedience may be ſaid for Chriſt his ſake.

of perfoꝛmance, they running vnto God in Chꝛiſt, nay, in his merits reſt truely reconciled vnto the father foꝛ their ſinnes committed: and ſo continue, alwayes willing without delay, as much as by anie meanes lieth in them, to ſatiſfie ſuch as haue ought againſt them. And ſo the troubles that ſhal then followe, no doubt may be accounted foꝛ Chꝛiſts ſake, he being thus become a true member of Chꝛiſt: although it bee often ſeene that Gods deareſt Childꝛen are manie tymes croſſed foꝛ their raſhneſſe, their negligence, foꝛ their ſlacknes and foꝛ ſundꝛie things committed againſt their neighbozs, and therefoꝛe puniſhed by Gods permiſſion by the hand of man. But the man by whome they are ſo puniſhed, doth it as a miniſter of the Lozd, as was Pharaoh in afflicting the Childꝛen of Iſraell, foꝛ offending their bꝛother Ioſeph: and as were the perſecutoꝛs of Dauid, and yet the puniſhers and perſecutoꝛs are not iuſtified in their pꝛoceedings, but the puniſhed and perſecuted are the moꝛe happie, in that they

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are made thereby the more like vnto Christ by affliction: so that hee that is punished in fauour, as was Dauid, though for his faults, and not in iudgement, as were Caine and Saul, may bee saide, they are afflicted for Christs sake. For the most godly and sincere men, that are in manner wholy mortified as touching the world, and who haue dedicated themselues (as it were) to the seruice of God, are not free from triall in this world, but are touched with hunger, nakednesse, nede, pouertie, labour, contempt, and such like, and the reason is, for that they be not without naturall infirmities, which are seasoned with such fauorable crosses, to the end that they may appeare to bee the true seruants and souldiers of Christ, who as they haue put on the profession of Christ, so they must of necessitie put on the afflictions of Christ, for whose sake the world will hate them, and vomite out, to their disgrace and slander, all the opprobrious speeches that may be, adding affliction to affliction, vntill they be so loden with calami-

lamities, that they euen in the loue of the heauenly happinesse, be driuen to say, Wee desire to bee loosed and to bee with Christ: shewing themselues willing to goe quickly, where they knowe all felicitie, and the summe of all vnspeakable ioye is laide vp in store for them, making account of this world but as of a prison, wherein they are shut vp, and as of a continuall warre, wherein they are continually assaulted, buffeted, and wounded. This doth affliction worke, to the training of men to heauen. Be not ashamed therefore of the crosse of Christ, of thy slaunders, of thy reproches, and miseries: for when thou hast sustained all that is possible for a man to suffer, they deserue not the least part of the ioyes prepared for thee. Therefore set thee in a strong resolution, patiently to beare whatsoeuer my God shall laie vpon thee. And bee in the minde of Paule, who saide, yea, Though hee kill mee, I will trust in him. Nothing must dismay the constant souldier of Christ, no not

death

death it selfe: & hope vnto the end, for it wil one day be satisfied with a perpetuall reward: yet a little while and he that shall come will come, & will not tarry. The Lord knoweth the dayes of the vpright man, and his inheritance is euerlasting. These thy light afflictions are but for a moment: and yet shall they cause vnto thee a far more excellent weight of glorie. And the time will shortly come, when thou shalt be manumised & set at liberty, thou shalt be deliuered from the bondage of corruption into ỹ glorious libertie of the sons of God. And in the meane time, the Lorde himself shal put to his hand, he shal prop thee vp, & in tyme of neede hee shal stand with thee & gard thee: he shal make thy bitter waters sweet, & thou shalt say, *He hath heard mee in a time accepted*, & in the day of salvation hath he succoured me: And with Paul thou shalt say, *Blessed be God, euen the father of our Lord Iesus Christ: the father of mercie, and God of all comfort, hath comforted mee in all my tribulations.* And shalt inable thee by thy godlie expe-

experience, to comfort others in any affliction, by ꝑ comfort wherewith thou thy ſelfe art comforted of God: and when thou haſt taſted this ſweete conſolation, thou mayeſt haue cauſe to imitate that ſwæt ſinger of Iſrael in this ſong of praiſe, Thou haſt turned my mourning into ioy, thou haſt looſed my ſacke, and girded me with gladneſſe. The Lord ſhall alwaies be with thee, and therefore if thou walke through the valley of the ſhadow of death, thou nedeſt not to feare, his rod and his ſtaffe ſhall holde thee vp and comfort thee, he ſhall prepare a Table for thee in the ſight of thine enemies, yea, in the view of ſuch as deſpiſe thee, he ſhall annoint thy head with the oile of comfort. Let this ſuffice for thy comfort, and to encourage thee to reſt and relie vpon the mercie, the loue, the wiſdome, and vnſearchable prouidence of the moſt high in all thy miſeries.

Penſiue. Surelye I heartely thanke thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyonde meaſure. And nowe

nowe I purpose earnestly to seeke vnto the Lord, & faithfully to pray vnto the Almighty, and I wil indeuour to frame my life vprightly before him, and though he seeme not by and by to heare mee, yet I know hee will awake vnto me at length, and wil make my habitation prosperous: though my beginning haue beene small, yet shall my latter end be with great increase. And therefore will I make tryall, if I shall finde fauour in the eies of my God, if he wil recomfort me againe and shewe me mercie. But if he saie vnto mee, I haue no delight in thee. Behold I will stand vnto his clemencie, and present my selfe vnto him againe, and againe, and I will say, Heere I am, do with mee what seemeth best in thine owne eies. And I will draw neere vnto my God, and I know he will draw neere vnto me: I will cleanse my handes, and purge my hearte, and if it be his pleasure, I wil suffer affliction still, I will cast my selfe downe before him, and he will lift me vp, I will humble my selfe vnder the mightie hande of God,

that

that he may exalt me in due time: I will cast my care vpon him, for hee careth for me. I will goe boldly vnto the throane of his grace, that I may receiue mercie, and finde fauour to helpe in the time of neede, I will not be ashamed nor feare, for I am fully perswaded, that he to whom I haue committed my selfe, is able to keepe me safe for euer. Therefore am I resolued to trust in him, for hee can giue me abundantlie all thinges to enioye: though for a moment in his anger hee hide his face, with euerlasting mercie will hee haue compassion. And yet will I not forget to say with Dauid, Oh Lorde forsake mee not ouerlong, I will fall downe before his foote stoole, for he is holie, hee is mine hope, and my fortresse, my God, in whome I will alwayes trust: so I knowe hee will take mee vnto himselfe, he will imbrace mee in loue, he will laie mee on the shoulders of his sacred prouidence, hee will binde vppe my woundes, hee will cure my diseases, and refresh my feeblenesse, hee

If we commit vs to God he can keepe vs safe.

will recomfort mine afflicted heart, and soule, he will send mee timely solace, and will put away all pensiuenesse, and mourning from mee. Therefore I say, I will fall downe before him, and will powre out mine heart vnto him, so shall hee heare me and receiue mee. And then shall they that nowe gape on my miseries, with triumphes and Songes, see and perceiue that great is my GOD, and woorthie of all men to bee praysed for his exceeding mercies, and such as haue scorned mee, shall bee ashamed of their rashnesse: and euen they shall bee forced to cleaue vnto my helping God, and with me to giue glorie vnto his diuine Maiestie, that hee so duely regardeth the state of the poore, and that deliuereth the oppressed from him that is too strong and mightie for him, yea, the poore and him that is in miserie from him that spoyleth him. I forget not that sweete saying of the Lorde, where hee sayeth, Nowe for the oppression of the needie, and for the

sighes

sighes of the poore, I will vp and set him at libertie, whome the wicked haue snared. And sith the Lorde himselfe is so ready to arise for my deliuerie, I will continually indeuour to rise vnto him in mine hartie prayer, and humble thankesgiuing, for his euerlasting protection. I will do as the Apostles did, when they were in the tempest on the sea with Christ, Christ beeing asleepe, they awaked him, crying Saue vs Lord or else wee perish. So I will flie vnto my God, I will awake him and say, Oh Lord, why sleepest thou in my miseries? And with Esaie I will say, Oh Lorde looke downe from heauen, and behold me from the dwelling place of thine holynes, and of thy glorie. Where is thy zeale and thy strength? The multitude of thy mercies, and of thy compassion? Are they restrained from me? Thus

Our sinnes make God asleepe, that he cannot heare vs in our troubles

wee must I awake my God, by my sinnes haue made to sleepe that he seemeth not to heare mee. But before I proceede to enter speech and conference with my God, let me intreate you to shew me your

ly what is most fit for mee to obserue before and when I pray.

Hope. Learne what Tymothie teacheth thee: 2. Tim. 2. 19 he commandeth that euery one that calleth on the name of the Lord must depart from iniquitie: Shewing, that it is impossible to be heard of God continuing in sinne. Therefore must thou carefully cleanse all thy thoughts, all thine affections, thou must purge and purifie all thine heart and soule: For if Moses was commanded to put off his shoes, approaching neere vnto the place where God appeared vnto him, for that hee should not bring a polluted thing into the presence of God: much more oughtest thou to put off all sinfull, carnall, corrupt and polluted affections from thee, when thou commest to talke with God, and thou must garnish thy selfe with new thoughts, sacred meditations, holy and vnpolluted desires, and then being armed with faith, endued with hope, being humble, penitent, louing, zelous, freed from all desires of reuenge, resolute not to returne to

He that will pray must forsake sin.

How wee must be prepared when we come to pray.

Chriſt ſometime delayeth to helpe his children very long, yet helpeth at laſt.

thy former vanities, ſinnes, and corruptions, and withall, hauing a ſpeciall regard in all thy neceſſities to lay aſide all carnall & earthly imaginations in thy prayers; for that therby thou derogateſt frō Gods glorie in making thine owne fleſhly conceites partakers with the prouidence of God, thou maiſt not ioyne thine owne fantaſies to the wil of God, but what thou laſkeſt at his hands, thou muſt ſimply commend it vnto his wil, without ſaying to thy ſelfe, Let it be thus, or ſo: and eſpecially, in things tending to corporall reliefe, and all worldly reſpects: and that which concerneth the kingdome of God, thine owne ſaluation, the proſperitie of the Goſpel, the Lord is alwaies readie to heare, and graunt it without condition, becauſe it concerneth his owne glorie. And being thus zealouſly prepared, thou maiſt goe boldly to the throne of his grace, and thou ſhalt receiue mercie, and find fauor in all thy neceſſities: yet withal conſider this, that although God heareth when the faithfull call, yet there is

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some delay oftentimes, & God doth not presently send helpe, but sometime suffreth men to be euen meerly ouerthrowne before he come, as is seene in the ship, wherein Christ and his disciples were, he suffered the ship to be tossed to and fro with the waues, and to be neere ouerwhelmed, before he would awake and quiet the tempest, yet at last hee did it, and there was no danger. Signifieng thereby, that the measure of temptation is to be referred onely vnto him. And it shall suffice thee, That hee is faithfull, and will not suffer thee to bee tempted aboue thy strength. Wherefore howsoeuer the case standeth with thee, thou must not reason why hee tarryeth so long, or why he punisheth so deepely, for as hee is God Almightie, great, and all-sufficient, so hee layeth often vpon his children a great waight of tryall, to the ende that his great power may bee knowen in deliuering: hee went deepe with the kingly Prophet Dauid, and tarryed long from him, when hee was inforced to crye out:

Why doeſt thou turne thy face away from me, O Lorde? And why doeſt thou forget my pouertie and tribulation? But at length it came to paſſe, that to the prayſe of God and his owne comfort hee ſayeth, The Lorde hath deliuered mee out of all my troubles. Oh that was a ſweet ſong for Dauid, and no doubt if thou continue conſtant, if thou call vpon God in true perſeuerance, not limiting the Lord a time, nor preſcribing him a meane, nor teach him the manner howe hee ſhal eaſe thee, thou ſhalt haue cauſe to ſing the ſame ſong. Howe mee thinkes, thou art ſufficiently inſtructed how to beare thine euils, and I thinke it not amiſſe for thee to vnfoulde euery particular griefe vnto God. And if thou want any aſſiſtaunce in all thy proceedings, my counſaile ſhall bee readie for thee.

The penſiue man prepareth himſelf to fly vnto God by prayer.

Penſiue. Goe to then my ſillie ſoule, prepare thee to God, the only rocke of thy ſaluation, reſt thy ſelfe quietly on him, poure forth all thy cares and griefes into his boſome, hee hath promiſed to eaſe

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whatsoeuer is burdensome vnto thee: and it is hee that hath sayde, I wil neither faile thee nor forsake thee, he liueth for euer, and keepeth promise with all: In man, thou seest him meere vanitie, nothing is more deceiueable than man, all power, mercie, and trueth remaineth with God. Therefore lift vp, lift vp thy voice vnto him, for doubtlesse he it is in whom we now liue and haue our being, and he is not farre from thee my soule, wherefore I say, cast awaye all doubting and feare, and approach vnto the throne of thy mercifull God, who is most readie to helpe in the time of need.

An effectuall and comfortable prayer in distresse, or any kinde of aduersitie.

My most gracious, louing, and mercifull God, I doe acknowledge that I haue most highly offended thy sacred Maiestie, by my grosse and most filthie life, whereby I haue deserued most sharp correctiō & punish-

ment, and moſt iuſtly doeſt thou ſend me a troupe of moſt heauie calamities, to ſhew that thou art offended with me, and that thou canſt not beare with the euilles I doo continually againſt thee: Wherein thou ſheweſt thy ſelfe to fauour mee, euen by afflicting mee, thereby calling mee back from my wicked waies, leaſt running on ſtill in my corrupte vanitie, I ſhould periſh euerlaſtingly: By which thy louing corrections I find (good Father) that thou art carefull of my reformation, and conſequently of my ſaluation: Therefore do I highly praiſe thee, that thou ſo louingly doeſt chaſtice mee, which although it ſeeme heauie and yrkſome to fleſhe and blood, yet worketh it greatly to my good, being aſſiſted by thy diuine ſpirit, ſ with patience I may paſſe through theſe my miſeries, and that in thy good time I may taſte a new of thy mercies, bee protected by thy hand, releeued by thy prouidence, and finally ſatiſfied of all good things. Oh Lorde, I am become naked of helpe recom-

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for yee, ignominious and despised, shew mee thy countenance: powre, relieue mee: I am become a by-word among the people, oh refresh me with inwarde consolation. Rebuke mee not in thine anger oh Lord, neither chastice me in thy wrath, but haue mercie vpon me, haue mercie vpon mee, for I am miserable and weake, oh Lord heal me, for I am deeply troubled: I am sore vexed, returne and deliuer mee euen for thy mercies sake: haue compassion on mee, and renue my weake estate, least the wicked saie, there is no helpe for mee in thee. To whome (oh Lorde) shoulde I complaine in my distresse but vnto thee, my all-sufficient and louing God? Whither shall I flie but vnto thee the tower of my strength, the preseruer of my life, the fountaine also of my saluation, and my refuge? I know thy mercies are such and so infinite, thy power such and so absolute, that though thou suffer mee to bee banished, as thou diddest Helias, euen vnto the drie and barren wildernesse, thou

canst there also relieue me, and in thy good time againe canst bring mee into a most wealthie place. Though thou suffer me to hunger and thirst as thou diddest Sampson, yet canst thou refresh me with water out of a drie tooth, or by some such extraordinary meane, euen as thou wilt: yea, thou canst open the hard and drie rockes, to gush out water to thy fainting children. Though thou suffer mee to bee imprisoned, as thou diddest Ioseph, thou canst free me againe, and aduance me, yea, thou canst breake the fetters, chaynes, and bandes, to set free thy children, as thou diddest Peters, and canst set open an iron doore, to set them at libertie. Though thou suffer mee to be afflicted and ignominiously cast downe, as thou diddest Iob, thou canst raise me again and renue my estate. May Lord, though thou suffer me to descend into the graue as thou didst Lazarus, thou canst raise me againe, if thou thinke it expedient. Though thou suffer me to be killed, as thou diddest Iohn Baptist, thou canst reuiue mee a-

gaine

gaine in thine eternall kingdome. So mighty art thou and merciful, that what thou wilt thou canst. Thy care is great of thy children, thy wisedome infinit and thy prouidence past finding out: for when thy children seeme weake, then are they strong, when they seeme poore, then are they rich, when they seeme to be most deepely distressed, then are they most inwardly comforted by thee: & when men thinke them vtterly ouerthrowne, then stande they most strongly by thee: yea, when they seeme to bee ouerwhelmed with miseries, and when there appeareth no helpe, then tast they most sweetly of thy mercies, then are they most readily relieued by thee. Oh happie are they that rest vnder the shadow of thy gracious wings, there is the safe castell and refuge, where none euill can annoy them. Oh shroude me therewith, and let thy mercies compasse me about for euermore: so howsoeuer I shall be oppressed I shall be thine. Though the world cast me off as scumme and filth of the earth, yet I shall be thine: though I want all

woꝛldly and humane comfoꝛt, I am thine: though I bee poꝛe, I am thine: though I be ſicke, I am thine: in whatſoeuer miſerie and affliction I am in, I am thine: Therefoꝛe (deare Father) I will not be diſmaid, I will not diſpaire, though I be thꝛown downe in the eies of men, foꝛ thou canſt raiſe me vp, therefoꝛe will I reſt and relie vpon thy pꝛouidence foꝛ euermoꝛe. And ſith thou art my keꝛper, ſith thou art my defence, ſith thou thy ſelfe art the holder vp of my head, of what ſhall I bee afraide? Thou neuer faileſt to helpe when moſt neede is, therefoꝛe ſhew thy ſelfe louing vnto mee, as thou art truly louing: ſhew thy ſelfe redie and powerfull in releeuing mee, as thou art full of mercie and poweꝛ, that when I am lifted vp againe, mine enimies and ſuch as thinke thou haſt vtterly foꝛſaken mee, may ſee thy mightie woꝛking in my deliuerie, & thereby acknowledge that it is thou only that makeſt all men come vnto thee, to dwell ſecure: ſo ſhall the whole woꝛlde knowe that thou art the God

God of saluation to all that seeke thee. Heare this (oh Father) and regard it for thy deare sonnes sake Christ Iesus, Amen.

O Lord increase my faith.

Another comfortable praier, whereby the distressed man may comfort himselfe in his miseries.

O My Lord God almightie, my louing and mercifull father, nowe I haue tasted of the sweetnes of thy consolation, by the inwarde working of thy blessed spirit, I cannot but be a continuall petitioner vnto thy sacred maiestie for continuall supply of thy comfortes, for of my selfe (alasse) I am miserable. There is no part of my bodie but is polluted with sinne, and by reason thereof, hardly beset with many crosses, readie, without thou in thy loue supposte mee, presently to fall into new dangers. Therefore (good father) sanctifie mee, that I may

may be prepared continually to fly vnto thee: ſanctifie me within and without, mortifie in me all ſinfull and corrupt affections, take from me all impediments that hinder me from comming wholie vnto thee, create in me a newe ſpirit, a newe heart, newe affections, and new thoughts, and furniſh me with all ſpirituall graces, with all godly qualities, and breake downe the hindering wall of naturall reaſon, which often letteth me from comming vnto thee. Bleſſe the workes of my hands, proſper mine indeuours, and guide me in the paths of righteouſneſſe for euermore. Turne thy louing countenance towards me, and haue mercie vpon me, for I am deſolate, diſtreſſed, and poore: looke vpon mine afflictions, and proſper my labours, bleſſe all my trauels, and giue me good and comfortable ſucceſſe in all mine interpriſes. In the time of trouble ſuccour me, in the time of my need relieue me, and in the tyme of ſorrowe comfort mee, and although heauineſſe, mourning, weeping, want, ſighing, and

feare continue with me for a night, oh Lord sende mee ioye, comfort, gladnesse, plentie, and consolation in the morning. And although father, mother, frindes, kinsfolkes. and acquaintance forsake mee. flie from me, leaue me, and scorne mee: bee thou readie and willing (for thou art able) to take me, and hold me vp, so shall I bee safe: Thou onely art my helper, oh turne all my mourning into ioye, feede mee with the hid treasures of thy blessings: be vnto mee a strong rocke whereon I may alwaies rest, bee vnto me an house of defence wherein I may dwell in safetie: Oh see and beholde my trouble, consider and ease my griefes, shut not vp thy compassion from me, but open thine hand, and replenish me with thy blessings plentifully. Thou diddest from the beginning decree to doe good vnto them that trust in thee, and thou hast alwaies performed it to our forefathers of olde. Dauid, Ioseph, Daniel, and infinite others haue asked and obtained thy sweete deliuerance, by whose

whoſe examples I cannot but likewiſe come vnto thee, knowing this that thy loue is not leſſened, nor thy power diminiſhed. Why then ſhoulde I doubte of thy mercies? If I faithfully beleeue? I beleeue, Lord helpe mine vnbeleefe, and let mee taſt of thy goodneſſe, howe ſweete, howe amiable, howe comfortable, and helpful thou art, that I maie alſo ſaie, Though many bee the troubles of the righteous, thou deliuereſt them out of all. Thou deliuereſt the ſoules of thy ſeruants, and none that truſteth in thee ſhall periſh. Thine eyes are vpon them that feare thee, and thine eares open vnto their crie. With thee oh Lorde, is the well of lyfe, & thou giueſt the poore plentiouſly of thy pleaſures to drinke. Deare Father, it comforteth mee to remember the ſweetneſſe of thy loue. The experience which I haue of thy mercies, of thy prouidence, of thy willingneſſe and readyneſſe to helpe, aſſureth me of thy releef in time conuenient, and ſanctifieth me inwardly to reioyce in my

outward

outwarde afflictions, and with gladnesse to sing, that thy goodnes oh Lorde, indureth for euer, thy mercies, oh Lorde indure for euer, thy loue, oh Lorde, indureth for euer, thy truth, oh Lorde, indureth for euer, thine hande, oh Lorde, is mighty to saue, and thy prouidence passeth al mens finding out: when I haue bene in deepest distresse, thou hast comforted and relieued me. I neuer came vnto thee and haue bene reiected, neuer hath my complaint bene put back, but most louingly heard, and my petitions most readily graunted, whereby good Father, I see that I neede not to be discomforted at my miseries, for mine aide is of thee, my comfort in thee, and all my ioy and releese commeth from thee. Deale with me in all things as thou wilt, for only knowest what is fittest for me, plentie or penurie, wealth or want, sickues or health, friends or enemies. Therefore not as I wil, but as thou wilt, in thy hands I rest, giue mee not ouer, leaue mee not for euer destitute, but as by thy

hand

hande I haue beene corrected, ſo by thy hande, let mee receiue conſolation againe, for the merites of thy deare ſonne Jeſus Chriſt, Amen.

O Lord increaſe my fayth.

Hope. Now Penſiue man, how ſtandeth it with thee, thou haſt had a good ſcope to confer with God, and no doubt but thou haſt receiued by it no ſmall conſolation, I pray thee let mee vnderſtand how thou cõceiueſt of the truſt in God, and what comfort thou couldeſt yeelde to others, if they wanted thy counſayle in the like diſtreſſe.

The iuſt need not to feare in their afflictions.

Penſiue. Truely I finde, that we cannot be ſo ready to come vnto God, but hee is as readie to meete our petitions, and in a moſt fatherly louing manner he imbraceth vs, and graciouſly accepteth of our humble deſires. And I ſee that the iuſt men haue not onely not cauſe to faint vnder the burthen of their miſeries, but they may thereby gather vnto themſelues continually more and more

ſtrength,

strength through the benefite of Gods continuall inwarde comfort: and they are lifted vp & stand like the stately and beautifull palm træ, yea, like the lustie Cedars of Libanon, which rottennesse & age can neuer consume, though verie many stormes and tempestes doe assaile them, they continue like godly faire træs, planted neare the swæte water streames, which bæing watered with continuall moistnesse, is alwayes græne, and bringeth forth fruit in due season, and howsoeuer they seeme to the world, sometime to bee as it were withered, and whatsoeuer men think of their estates, yet shall they prosper in their waies, & al things, euen their aduersities, their bitter afflictions, and miserable calamities, shall all turne to their blisse & perpetuall commoditie. As the bondage and cruell slauerie which the Egyptians laid vpon the children of Israel to keepe them low, tended more and more to their strength, and inabling of them to vndergoe all their burthens: so did the imprisonment of Ioseph, not

The affliction which the wicked lay vpon the godly, doth not onely not weaken, but strengthen them.

not onely not hinder his happines, but was as it were, ỳ very way to his high preferment. The like may be ſaid of Dauid, the more he was perſecuted of Saul, the more neerer he grew to his glorie. Who then will not willingly and without grudging vndergo the heauie burthens of worldly euill? Sith it bringeth in the end ſo large a portion of ſurpaſſing comfortes? Wherefore ſith it falleth out, that it muſt be my portion to bee thus viſited with the afflictions of this life, I will imbrace it, in hope that one day it may be ſaide of me, as it was of Dauid, being deliuered from diſtreſſe, This miſerable man was heard when hee called vpon the Lorde, who deliuered him out of all his miſeries. May not the like bee ſaide, when the poore Penſiue man ſhall bee reuiued in his eſtate, and freede from this thrall, that the Lorde hath heard him, and deliuered him out of all his troubles? Infinite are the examples of the louing preſence of the Lorde with his children when they ſeeme vtterly confounded.

And for my comfort and the comfort of others, because it was thy pleasure to heare what I could say therein, I will call to minde some speciall fauours that this louing God hath shewed towardes our godly Fathers, that it maie appeare, howe, though they were most godly, yet were they not without their trialles and bitter crosses layde vpon them both by the worlde and Sathan. But God that neuer faileth the faythfull, came alwayes in a time accepted: so that no euill coulde annoy them: hee forgiueth sinners repentant, as appeareth by Paule, Peter, and Marie Magdalen: hee feedeth and releeueth the poore truely calling vpon him, as hee did Helias in the wildernesse: hee increaseth the stocke and store of his children, as hee did the Oyle and meale of the widowe of Sarepta, hee bringeth his children out of captiuitie and prison, as hee did Ioseph: hee deliuereth his from most deepe daungers, as hee did the Prophet Daniel out of the Lyons Denne, and the three

The Lord releeueth all the faithful.

three childrē out of the fire, he healeth the diseased, as he did Hezekias, adding vnto their life manie yeeres, if he see it expedient, as hee did fifteene yeeres vnto Hezechias daies, yea, his hand is outstretched in his mercies manifolde, to saue, defend, protect, comfort, and releeue his: though for a moment, as hee himselfe saith in his anger, he hideth his face, yet with euerlasting mercie, he hath compassion againe; hee is rich in mercie ouer all that call vpon his name: Therfore will I alwaies call on him, for so did Dauid, that chosen of the Lord, who was comforted inwardly, when he outwardly complained and said: In the time of my trouble I sought the Lorde, my sore ran and ceased not, in the night my soule refused comfort: nay he complaineth farther, I did thinke vpon God (saide hee) and was troubled, I praied, and yet was my soule full of heauinesse. In all which hee yet retained an inwarde most sweete contentation, through a liuely hope, which gaue such sweet successe vnto his prayers, that at length

The children of God must not despaire though they crie, and yet linger in miserie.

length hee brake out after another maner, saying: I haue sought the Lord, and hee hath accomplished my desire, and deliuered mee out of all my troubles. This God, euen Dauids God, is my God, and the God of all that relie faithfully on him: in him will I alwaies trust, though al things seeme to threaten my miserie, though I seeme as it were for a time forsaken of him. And though no helpe appeare, though heauen and earth seeme to deny me things necessarie, I know that he that is called Iehouah, hee that is Emanuel, God with vs, he will in a time accepted, administer vnto mee new ioyes, and giue me the occasion of a new song, by ridding mee out of all my dangers. And I am assured that my expectation will not faile me, but that it will one day come to passe, that these miseries shall haue an ende, and then I shall haue perpetuall ioy.

Hope. But by the way, I must aduertise thee of one poynt, which thou must labour to cleere thee of, for whilest thou remainest pollu-

ted

ted with ſinne: Neither can thy good ſpæches auayle any thing, neither thy prayers profit thee, for ſin is the roote from whence ſpringeth all afflictions, all croſſes, all calamities, and miſeries, inwarde and outward, & therefore before all other things ſeeke to remoue that, þ thou maieſt the more cleerly perceiue how to ſeeke other things at the handes of God, who heareth not ſinners. Therefore acknowledge and confeſſe thy ſins, craue pardon, be truly penitent, and then fall downe before him in heartie prayer, and hee will heare thee, and grant thy requeſts.

All outward faire ſhewes cannot preuaile if ſinne remaine within.

Penſiue. Then I truſt by degrees I ſhall come to ſuch perfection by your good counſel, as ſhal at length bring me to the hauen of true tranquilitie within and without. And therefore will I repaire vnto my God, acknowledging mine imperfections, and craue at his handes pardon and forgiuenes of all that I haue done amiſſe.

A praier, wherein the pensiue man acknowledgeth his sinnes, and craueth pardon for the same.

O thy Lord, the very searcher of the hearts of all men, whose diuine eie pearceth the reines and findeth out all the wickednes that is in vs: and though thou finde vs foully and filthily polluted with iniquitie, doest not presently enter into iudgement, but sparest vs to the ende that thy patience and forbearing may draw vs to amendement of our filthie liues. Therefore my good God and louing Father in Jesus Christ, I cannot but openly acknowledge vnto thy maiestie my corruptions, not onely had and traduced from y fall of our first parents, but by y sins also which I daily do commit, vnto mine actual sins, which proceed from mine owne corrupt & filthie conuersation, wherin we continually wallow, y most of vs without feuse or feeling, many of vs with gredinesse, and all of vs with conti-

continuall neglect of our duties in our ſeuerall callings, whereby wee daily pull downe vpon vs a farre more waight of thy iudgementes than we are able to beare. And I ſilly wretch, whoſe hart is fraught with vanities, doo heere appeale vnto the throane of thy mercie, not excuſing my ſelfe of euil, but accuſing my ſelfe of notorious wickednelle, which I acknowledge plucketh mee downe euen to hell, and that deſeruedly: but (good Father) thou that aboundeſt in mercie, let it pleaſe thee I humbly pray thee to forgiue my ſinnes, to pardon my tranſgreſſions, and to ſeaſon my heart from aboue, that I may dayly more and more feele my wantes, and call to thee continually for ſupplye, that I may finde my weakenelle, and cry to thee for ſtrength, that I may ſee into my ſins, and ſeeke to thee for pardon and forgiuenelle: for vnles it pleaſe thee, (my gracious Father) to graunt me pardon and releeſe in my diſtreſſes, it cannot bee but that I muſt die and periſh euerlaſtingly: For the leaſ

of my wants doth carry in it selfe a great weight of iudgement, and although my weakenes seeme little, yet stande I thereby in daylie daunger of vtter confusion. And though my smallest sinnes, howe slender account soeuer I make of them, I am presled downe euen to the hels. Such (deare Father) is the estate of all mankinde, as of themselues: therefore vnlesse I woulde runne headlong into destruction, I must flie vnto thy throane of mercie, where there is mercie laide vp in store for all that call vpon thee in faith, I beseech thee therefore (good Father) pardon my hidden and secrete sinnes, and lay not my knowne sinnes, which are many in number, at any time vnto my charge. But bathe me rather in the blood of thy sonne Iesus Christ, that I being throughly cleansed from my filthines, may be presented vnto thy maiestie, as a newe creature, and regenerate in Iesus Christ, cloathed with his white and vnspotted robe of righteousnesse, that I may be fréelie receyued into thy fauour, discharge

ged from all the iudgements pro-
nounced againſt ſinne. And louing
Father, for my further comfort,
continue in me not only a deteſta-
tion of my ſins paſt, & a continuall
ſorrow for þ I haue ſo highly of-
fended thee, my gracious God and
louing Father, but alſo a longing
deſire to take and holde on a newe
courſe of life before thee, neuer yel-
ding againe to faſhion my ſelfe like
vnto this vaine and wicked world,
but that I may be changed by the
renuing of my mind, & may learne
to put on the newe man, which is
created in holines according to the
image of him that made him, that
ſo I ſhaking off the former luſtes
of mine ignorance, may ſtriue ſtill
after the marke which thou haſt ſet
before vs to aime at, euen þ crowne
of euerlaſting bleſſednes. And in þ
meane time, while I muſt wraſtle
through this euill world, aſſiſt me
with thy grace, and let thy fauour
gard me, & thine outſtretched right
hand defend mee from the perilles
wherewith I am beſet, that I in-
ioying the bleſſed tranquilitie of a
ſound and vnſpotted conſcience,
may

teth their harts, and speaketh thus of his owne readinesse to helpe the poore. Now for the oppression of the needie and the sighes of the poore, I will vp saith hee, and will set them at libertie from them that oppresse them. Hee maketh the poore that goeth forth mourning, to returne with plentifull sheaues. This is hee that releeueth the poore with bread, that maketh the barren and drie lande fat and fertill. This is hee that blesseth the poore and needie with the floure of wheat and fedeth the hungrie with good things: He neither faileth nor forsaketh the poore. Great are the comforts which I gather by the sweet experience of Gods continuall presence.

The rich & poore haue one mother the earth.

Howe, to make some small resemblance betweene such as are called poore, and such as are called rich, were not much from the matter. Common experience teacheth euerie man, that they haue all one and the same mother the earth, from whose bowelles commeth as well the poore as the riche, and the Begger as the King,

and

and bring like riches into ẏ world with them verie nakednes though shee seeme prodigall to some in giuing them largely ẏ things which are in her: and againe shee seemeth to hold fast her hande, and affoordeth little to others, and therein seemeth a partiall mother, that maketh such difference of her children that some she sets alofte, some shee keeps miserably low, so that hence it commeth that some are called poore, some rich, and yet both yeeld like riches backe againe vnto her, the poore repaies her with as large a requitall as the most rich, a naked carcasse onely. What great glorie is there then in wealth more than in want: only the vse of a little waight of wealthie things which are also as vncertaine as life it selfe, for they goe and come, they increase and diminish, as the high giuer will, and yet such is the peeuish glorie that the wealthie haue of the vse of that which is none of theirs, as if they could carrie it to the graue with them, they would there builde tabernacles for them and their flatterers, but they so-

The vse of a litle wealth, & the want of the vse, maketh the difference betweene the poore & the rich.

dainly

mainly leaue it al with griefe, without consideration of the account which they are to make of their stewardship: Alas, if they bee but stewards of these mountaines of wealth, of those millions of golde and siluer, and that they be vnder checke of an higher audite, they are in worse case than such as are accounted poore, for they indanger themselues & their soules, if they come short in their reckoning, or haue not disposed all things, as the Lord, the owner of these things, hath willed them. And how hard a thing it is to bee able at that generall reckoning, to make such an account as may deserue acquittance; Christ himselfe hath foreshewed, It is as possible (saith hee) for a Camell to goe thorough the eie of a needle, as for a rich man to enter into heauen: And therefore crieth bitterly against them, Woe vnto you rich, for you haue your consolation heere. But of the poore of the world he saith by Iames 2.5. Hearken my beloued brethren, Hath not God chosen the poore of this world to be rich in faith, and heires of the kingdome

The richest is but steward of that hee hath, why should he then bee accounted rich.

Comfort for the poore.

dome which hee promiſed to them that loue him. If a man then regard the true riches, the godly poore in this life is the moſt rich, & worldly wealthie moſt poore and miſerable caitifes, becauſe their ioy is but for an howre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Againe, the poore though to the world miſerable, yet their pouerty continueth but a moment, & their reward is with Chriſt euerlaſting. Theſe things duly conſidered, who will not imbrace a poore eſtate, to haue a heauenly kingdome? Therefore I will reſt vpon the good pleaſure of my louing God, & to him will I call in this my poore eſtate, that I may be releeued with the things neceſſarie onely, as Iacob did, and will be therewith content.

A most sweete praier in a poore estate.

O thy Lord God almighty, mercifull, powerfull, and full of wisedome, what am I that I shold approch before thy throne being a wretch, formed and made of a little dust and filthie earth, whose beautie passeth sodainly to nothing when it is most flourishing, and most pleasing it selfe: yea, such (oh Lord) is the variable estate of man, that being high, is sodainly cast downe, being rich, is sodainly made poore, hee hath no certaine continuance of his prosperitie for an houre: What shoulde then moue men to glorie in such vncertaine securitie? Onely hee is secure that is vnder the shadowe of thy sacred wings, protected by thy blessed name, and releeued by thine vnsearcheable prouidence, Wherefore (good Father) sith that I thy silly creature am thus cast downe, and made (as it were) a by-worde among all that know mee, in regarde I am become verie poore, and farre vnable to

keepe way with the glorious in the worlde, I onely flye vnto thee, as the onely ſafe refuge, prop̃e and meane; to ſupport mee in my lowe eſtate: Receiue me, and renue my decaies: ſuccour me and ſupply my wants, enable me to liue, and with comfort in a ſounde and vnſpotted conſcience to wade through this vale of diſtreſſe, with carefull and induſtrious trauell in my calling, as I ought. Wherein, if thou aſſiſt me not, I ſhall faint, if thou bleſſe me not, I ſhall not proſper, and if thou holde me not vp, I ſhal fall, and falling, I ſhall quickly periſh. But on the contrarie, if thou hold me vp, nothing ſhall caſt mee downe, but I ſhall ſtande faſt, and ſhall not be moued. Without thee I ſhall reele to and fro, not knowing to whom to repaire in my poore eſtate, ignorant what courſe to take in my wants. I am deſtitute of all helpes, all friendſhip faileth, to thee I flie, for with thee is fauor, and with thee is abundance of louing kindneſſe and mercie: I haue no Helias to pray vnto thee for the increaſe of ſtocke and ſtore, I haue no

no Ionathan to impart my griefes vnto, and who may giue me comfort by his faithfull counsell, I wander here and there for succor, but compassion is no where to bee found in the earth, so that (gracious Lorde) I am as a miserable man, bereaued of all consolation, depriued of all aide, on all sides forsaken. And thus destitute (good Lord) I rest. What wilt thou that I doo in this miserable estate? Is thine anger lord, so highly inkindled, and thy louing kindnesse so much abated, that thou seemest to refuse to regard these thinges? I am thy creature, and wilt thou vtterly forsake me? Shall I find no more fauour at thy handes? Hast thou forgotten to be helpfull to the poore that call on thee? Oh where is that loue thou shewedst to Heliah, when hee was in great misery in the wildernesse, wherein thou refreshedst him by meanes extraordinarie, euen by a Rauen, that brought him foode? Where is thy loue thou shewedst to Iacob, who in his pouerty begged at thy handes foode and raiment, and obtained it

with mightie riches? Gracious Father, where is this thy moſt ſweet comfort become? Is it ſhut vp onely against me, poore wretch? And ſhal I taſte the ſweetneſſe of thy benignitie no more? Louing Father, thou canſt inlarge my portion, & nothing diminiſh thy ſtore, for there is no end of thy treaſures. The whole earth & all the things within the ſame are thine, and in thee to diſpoſe, and thou canſt commaund euerie of thy creatures to ſerue for the releeſe of thy children. Thou canſt ſpeake the worde, and what thou wilt is done, yea, Manna the breade of heauen, came in ſhowers at thy worde, Quayles, water out of the rocke, and what elſe ſoeuer might tend to comfort thy children thou calledſt them, & they abounded, all things are to thee poſſible & eaſie, and all thy creatures are ſeruants vnto thy will. Siluer, gold, cattell, the fruites of the earth, and whatſoeuer is vnder or aboue the heauens, they obey thee for the vſe of man. It is thou that pulleſt downe the proude and haughtie, and who but thou canſt

exalt the poore, the humble, and the lowly in heart: What thou wilt thou canst doe, it is onely in thy power alone. Thou feedest the hungrie, and satisfiest the poore with things sufficient; Lorde I am poore, helpe mee, helpe me, for the helpe of man is both vaine and uncertaine. And therefore (good Father) I will seeke thee for euer, yea both early and late will I seeke thee, for thou art easie to bee found, and neere to them that seeke thee. Thou wert neere to Iacob when hee slept in the mountaine: thou wert neere to Dauid when he was in the wilderness of Zyph: thou wert neere to Daniel when hee was among the Lyons: thou wert neere to the three children when they were in the fire, and thou wert neere to Ioseph in the prison. Therefore whensoeuer any of thy children seeke thee diligently, there they shall finde thee, in the temple, in the prison, in their houses, in the fieldes, nay, in the most uncouth, strange, and desolate places that are, euen there art thou also. Good

Father ſith therefore thou haſt alwayes beene ſo readie to protect and comfort all our godly fathers, I will not but truſt in thee, and in truſting in thee, I will ſeeke thee, and in ſeeking of thee, heare mee; and in hearing me, oh Lord ſuccor me, releeue me and let me no longer bee deſtitute of thine aſſiſtance, for I faint for want of thy preſence. Deare father, thou haſt promiſed neither to faile nor forſake thy children, then I cannot deſpair of thy helpe. I aſſure me thou wilt come in a time moſt acceptable for me, and wilt ſupply all my wants, which are manifeſtly knowne to thee and all things follow thy ſacred decree: louing father, I humbly ſubmit my ſelfe, my ſoule, and bodie, and all that thou haſt giuen me, to be diſpoſed at thy will: Do thou what thou wilt, ſende helpe when thou wilt, and worke for me euen as thou wilt, and giue mee a patient acceptance of my poore eſtate, that waiting thy leaſure, it may be inlarged as thou ſeeſt conuenient for me, and whether it be pouertie or riches, whether liber-

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tie or imprisonment, that thy wisedome shal thinke meete to lay vpon mee, be it as thou wilt, for it cannot be but for the best, for thou art louing, mercifull, powerfull, and prouident, therefore will I feare nothing, but obediently attend thy will.

O Lord increase my faith.

Pensiue. I thanke my God thorough whose gracious goodnesse my hart is greatly quieted, and my soule comforted: in mine extreame necessities I haue receiued most sweete inward consolation, by my conference with him who is most readie to heare. And nowe I will waite through faith, which is the euidence of things not seen, for the performance of that which I desired of my God.

Hope. Thou must in deed wait with patience Gods good time, for vnlesse thou be armed with patience, all the rest of thy vertues wil be altogether blemished: and therfore in any wise staie not vntyll thou haue attained patience, the

Without patience other vertues are nothing.

mistres and gouernesse of all thine affections, which keepeth thee with in the list of a contented mind, how soeuer it fare with the outwarde man. Therfore the patience which thou must seeke and imbrace, in all thinges must bee a ioyfull acceptance of thy miserie, not as compelled, but cheerefully resting vnder the burthen of thine aduersitie, which then, although it seeme to make thee sigh by reason thou seest no end of thy griefes, it shall in the meane time cloath thee with spirituall ioy. Patience staieth thee from fainting in any distresse: yea, when neither friend, counsell, nor anie comfort appeareth, when al things seeme to bee ouerthrowne, then is Patience the remedie, which like a mightie giant beareth it out with a godly courage. True patience louеth the afflictions which shee suffereth, and if thou attayne to this patience, thou shalt giue praise to God, in the middest of thy miseries, and submit thy selfe to his iudgement, when thou art pressed with diseases: neither can pouertie keepe thee backe, or hinder thee from

The singular effect of patience.

from commending highly the great bountie and goodnesse of almightie God. The mother of this precious and admirable iewell is tribulation, affliction, pouertie, and crosses. Patience also begetteth experience, and experience hope, and hope maketh not ashamed.

It is then concluded by the holie Apostle, that tribulation maketh not ashamed. For why? Faith whereof wee haue spoken before, is the euidence of things not seene, which so worketh in time of tribulation and affliction, that it assureth the afflicted, that his deliuerie, his ease, his comfort, and his releefe is comming. So that this tribulation and affliction seasoned with Faith, worketh patience, a contented toleration and sufferance of the miserie present. Which patience bringeth foorth experience: namely, it hath proofe of Gods continuall prouidence, wherein hee worketh mightilie, and beyond all humaine and mortall reason of mannes capacitie, the great hope, ease, comforte, releefe

The mother of patience is affliction.

Hope groweth by experience.

releaſe and releaſe of all the faithfull afflicted, and that by ſo many admirable meanes that of this experience ſpringeth hope, which ſworketh through the ſame experience, by an vndoubted aſſurance, that ſuch ſucceſſe will follow patient expectation. So that this appeareth to be the whole furniture of a true beleeuer, faith, hope, and patience, which beeing ioyned together in thee, thou ſhalt finde, that as faith is the grounde of things which are hoped for, and maketh them (as it were) preſent before our ſenſes, & our ſelues are as certaine of them as if they were in our hands: ſo hope maketh vs attend the time, reſtraining our corrupt natures from practiſing anie vnlawfull meane, for the ſupply of that we looke for. And hauing the ſworking of thoſe two ſo ſingular vertues in thee, Faith, and Hope, there is no place in vs of impatiencie, of grudging, of griefe, or of deſire to ſeeke ſiniſter deuiſes for reliefe; but ſetteth downe his reſt and reſolution to bee as cheerefull and full of ioy in diſtreſſe, as in any proſpe-

The office of hope.

prosperous euent whatsoeuer: So did the three children when they went to the fire, they said, though God would not deliuer them, yet would they not dishonour him: So resolute and patient was Paul, who said, though hee kill me, yet wil I trust in him: such is the fruit of true patience. It is necessarie that thine hart is tried with affliction, and delay of comfort, for that is to the end that thou shouldest be fully armed with these vertues, and haue experience howe in his prouidence God worketh for thee: yea, thou shalt finde, that as the promises of God are onely sure: so is the faith and hope grounded vpon God onely sure.

Pensiue. Well, I see that I was far from perfection, without hope and patience, & therefore sith thou hast so largely shewed mee the effects of these vertues, I will as in other things flie vnto God, who I see is most readie to receiue and heare the petitions of such as call on him in faith, I will submit my selfe to his will in patience, how & when to be releeued of my harde state.

A godly praier to abide Gods leisure for helpe in affliction.

O My most gracious God, most louing and deere Father, I fall downe before thee, I giue thee glorie, worshippe, and praise for euermore. Though I a miserable, wretched, and vnworthy creature haue long cried vnto thee, lifting vp my voice in lamentable complaint vnto thy maiestie, that thou wouldest vouchsafe to heare and looke with a most gracious eie and tender affection vpon my miseries, and cure me of the calamities wherewith I am oppressed. But loe (oh Lord) I see and consider, that my sinnes which are many, mine iniquities which are odious in thy sight, haue caused thee to delay thy helpe. And I acknowledge that worthily thou withholdest thy speedy releefe and succour from mee: yet deere God and louing Father in Iesus Christ, call yet againe at the length thy tender fauours promised in thy sonne to memory. And although thou seeme to

to absent thy selfe very long, & nothing at all to regard the words of my complaint, for triall of my patience: be pleased at the length, euen when thou seest thy time most expedient for mee, to turne againe vnto me in loue, and let me tast again of thy ready help. And in the meane time let mee bee inwardlie strengthened with a patient acceptance of what thou wilt shall light & lie vpon me, praying thee to lay no more vpon mee than I am able to beare. Let me find that thy yoke is easie, and thy burthen light, & let my crosses bring forth patience, & let patience bring forth hope, that I waiting with ioy, & in a cheerefull constancie thy releefe, be not ashamed of my present afflictions: & let thy readie outstretched arme be a continual prop to support me, as it was to Paul, to whom thou saidst feare not, my grace is sufficient for thee. Oh let that thy grace be powred out vpon me (good Father) & it shall preserue me that I slip not in the perils wherein I stand, so in patience shal I rest thy fatherly good will & pleasure: as did Dauid, Iob,

Ioseph,

Ioseph, Daniel, and others distres-
sed. And by thy fatherly goodnesse
in the end receiue like comfortable
issue and successe of my hope, as
they did. And graunt (deare Fa-
ther) that my sinnes, by reason
whereof I am thus visited with
thy heauie hande, may be no barre
vnto thy mercyes, but that they
may be couered with the roabe of
thy sonnes innocencie, whose con-
tinuall mediation for me in mercy
accept, that it may worke for mee
a timelie deliuerie out of all my e-
uils, least that (good Father) the
tedious continuance of a miserable
estate cause mee to faint, beeing of
my self weake, & not able to indure
what I am willing, for ỳ spirit is
willing, but my vaine and corrupt
flesh is weake, and readie to sinke
vnder the least distresse. And ther-
fore deere god, tarry not ouerlong,
bee not absent from mee alwayes,
but rather in loue come and im-
brace me againe, and again, that I
feeling the sweetenesse of thy pre-
sence, may with cheerefull patience
continue thy leysure in releeuing
mee. So shall my heart within me
reioyce

reioyce, and I shall sing praise vnto thee w̄ dayly desire to be renued in ye inner man, howsoeuer the outward man be mortified daily by thy sharp corrections, and seeme to be at the poynt to perish. Into thy hands (most gracious Father) and into thy blessed protection I commend mine estate, bee it vnto mee as thou wilt, send me helpe when thou wilt, and as thou wilt. Thou art wise and all sufficient, therefore wil I waite thy good pleasure in all things.

O Lord increase my faith.

Hope. Thou beginnest now to bee well armed against all crosses, wherein also patience, wherof thou beginnest to haue some taste, wil be a great ease, and breede thee great consolation: so that nowe if thou feele thy selfe touched with anie other troubles, thou knowest the phisition, who wil heale thee without money.

Pensiue. I am highly bound vnto you for your sweete counsailes, whereby

whereby indeed I am in a reasonable good sort instructed how to behaue my selfe in the troubles which presently I am touched with: yet I see that such is the nature of knowledge, that one spark inkindleth another: and againe, such is the nature of trials, crosses, & calamities, that one presently followeth another, as the waues of the sea that neuer cease. And sith that man, & especially euery one whom the Lord loueth, is as a store house of aduersities, wherein the Lord hath laide vp all kinde of miseries, which he calleth one after another to trie his withall, and there is not that calamitie which hath happened to anie, but may happen also vnto me: And therefore if I may craue your kindnesse so far, I will call to minde euerie affliction that happeneth commonly to man, that by your good direction being recorded, it may rest as a glasse for my selfe and others to looke into, being any wayes afflicted: and that it may seeme as a closet of pretious salues, to bee applied to all calamities whensoeuer they happen.

One trouble followeth another.

Inis-

Infinite are the crosses that happen vnto men, but I would gladly make prouision for comfort in the most principall, as imprisonment, which is an heauie crosse, enimies, slanders, sickneſſe, disobedience of children, and crosses in household gouernment, and such like.

Hope. What wilt thou then that I say therein?

Pensiue. I would gladly heare your counsel what were to be done if it should please God to lay imprisonment vpon me, which is a very sharp punishment, depriuation of libertie, which nature altogither abhorreth.

Hope. To speak of imprisonment is to enter into a matter verie intricate, for that the causes are infinite, for there are some imprisoned for theft, some for murther, some for treason, some for conscience, & the true testimonie of religion, some for debt, some for one cause, some for another. But as I take it, there needs nothing to be said of the three former, but onely of ỹ two latter, to comfort thee withal, yet will

Diuers causes of imprisonment.

I touch them all briefly, that all may haue comfort, that I may run ouer the reſt of the afflictions with ſuch celeritie as is expedient. Although it be a matter moſt contrarie to fleſh and bloud to ſuffer impriſonment, for that all men delight in freedome & libertie, yet is it many times ſeene, that it is the lot not onely of the wicked, but of the moſt godly, ſincere, and beſt men, to be reſtrained of this ſweete bleſſing, libertie of body, ſometime without deſert, ſometime in iuſtice as a reſwarde of ſinne, negligence of our callings, & other infirmities. But to ſpeake vnto the malefactor who ſuffereth for his offence by the law, hee muſt make of his neceſſitie a vertue, that is, to take with patience that which he cannot auoide, and being captiue, let him be mindfull to ſorrow more for his offence, than for want of his freedome, and by vnfayned repentaunce let him take holde of the louing promiſes of Chriſt, who as he was ready to receiue the penitent theefe, ſo is hee readie to receyue euery true penitent offender. And therefore whoſoeuer

The impriſoned ought to ſorrowe more for his ſinne, than for reſtraint of libertie.

soeuer findeth by examination of his conscience, that his offence by the lawe deserueth death, let him not despaire, but put on a resolute patience, with heartie repentance, and full trust in the merits and mediation of Jesus Christ, whose death shall be his life. For the offence committed through frailtie, though the lawe impose death, yet true repentance findeth fauor ioyned with faith, and place of pardon, and forgiuenesse with God. And the same day that he shall die for his fault, the same day shall hee be with Christ in Paradice. But this giueth not scope to sinners, wilfully to runne into vnlawfull actions, presuming that future repentance shall obtaine remission for the crime committed, for as God is mercifull, so is he iust.

Imprisoned for debt where into they grew to liue prodi

Some fall into this miserable calamitie through debt, wherein to they fal, as in a dreame, for while this danger is a growing, it worketh like a pleasing poyson, for the borrowing is most pleasing, & the spending delighteth flesh & blood. But when a prodigall hand hath wasted

waſted what was not his, and a careleſſe heart ſeeketh not to pay the olde, but to atchieue more, and ſo by degrees ſtepperh vp aloft, to ſhew to the world that he is a man of account, a man of great reckoning, and to be reuerenced, though that which he eate, and that which hee proudly ietteth in, are other mens: hee is ſuddenlie taken by the throate, and Paye that thou owe'ſt, is the ſalutation that his friend aforetime affoordeth him, and without paying there is no praying auaileth, but the matter is gently referred to the mercileſſe, who ende the controuerſie with truell captiuitie and imprisonment. Haue patience with me and I will pay thee all, ſtandeth not for payment or reſpite.

Poore meaning well imprisoned for debt.

Another ſort there are that come into miſerie by a more tolerable occaſion, as by loſſe of goods, by ſickneſſe, by great charge of children, and ſuch like meanes, ſuch are driuen to make friends in ꝑ world for aide and releefe to ſuppoꝛt their eſtates, leaſt they ſhould periſh in their wants. Alas who knoweth

not

not the bitternesse of want? It is a most cruell burthen, yea, such an euil as none can indure, for nature must haue it sustenaunce, infantes must haue their maintenance, else nature quickly decayeth, and they cannot indure. Hee therefore that taketh an honest industry, and trauelleth faithfully to performe this duetie by his owne labours in this behalfe, and all his godly indeuors will not extend to performe his duetie herein, so that hee is driuen to borrowe of the able to supplie his wants, and that againe, and againe, as his occasions require, that he becommeth so deeply indebted at the length that all his necessaries will not suffice it: Then his cruell creditors take an hard and iniurious course, and so cast him into miserable thraldome, where hee is constrained to spende his dayes in continuall sorrow. Alas what can this auaile or pleasure a creditour, to see a man as deare as himselfe in the sight of almighty God, by his meanes so to bee plunged in the filthie and loathsome puddle of imprisonmēt, where

is

is nothing sweete, but all tedious, irkesome and full of griefe: Surely if such a man die in this miserable thraldome, it will bee hard for the creditor to answer it: although the lawe which is onely rigor, can tel him that there is due proceeding against him without errour, and therefore hee standeth cleere, and that which is done the lawe did it, and not he. But let him withall call to mind, that in the meane time loue is gone, charitie is not in him, and he forgiueth not: How can he then say, Lorde forgiue me as I forgiue. This is worthie to be noted: but worldly men are frozen in their hearts, and there is no impression of mercy can haue place there: How then can they expect mercie? For doubtlesse what measure euerie man measureth to his brother in this life, the same he shall receiue in the life to come, whether it be loue or hatred, mercie or rigor. But now for the comfort of such a poore prisoner, thus much I will say; that he retaining an honest and carefull desire to pay what he oweth, though he be vnable,

If a poore debter die in prison, it will be hard for the creditor to answere it.

The poore man in prison, in heart desirous to pay, hath paide the debt before God.

vnable, he hath alreadie payde his debt in his heart, and he may comfort himselfe in this, that he hath not borrowed as the wicked, who purpose not to pay: and though he rest in captiuitie, he may assure himselfe that hee hath the freedome of conscience and peace therof, which passeth the vnderstanding of the wealthie, who wallowing in their abundance, thinke euerie extreme lawfull that they inflict vpon the poore.

Some are imprisoned vpon displeasure, & for speaking a truth, as was Micheah, who at the will of Ahab was committed to prison, and was fedde with the bread and water of affliction. 1. King. 22. 27. So was Paul, 2. Cor. 11. 23. Some of slaunder, as was Ioseph, Gen. 39. 21. Some for a sincere affection to the truth, as were the three children. Many other causes there are, needlesse to bee touched. Whosoeuer therefore is touched, & restrained of libertie for anie of these causes, it is the most sweete consolation to flie vnto God, whose help is then most ready, whē mens

Some imprisoned vpon displeasure.

caſes are moſt deſperate, and ſeeme to be without hope of releeſe. And therefore, ſaith Dauid, Hee is a ſtrong tower for the oppreſſed, and a ſure and certaine refuge for the afflicted. And againe, The poore ſhall not alwaies be forgotten, neither ſhall the hope of them that are oppreſſed faile them for euer. Therefore did Dauid in the like caſe comfort himſelfe in the Lord, as appeareth, 1. Sam. 30. 5. and ſaide, Lorde thou heareſt the complaints of the poore, and comforteſt them that are in priſon, and bendeſt thine eare vnto them. Pſalme 10. 17. Whereby it appeareth that ſuch as are thus depriued of their liberty, muſt flie to God for freedome, who as Dauid ſaith, Deſpiſeth not his priſoners. Which appeareth by Ioſeph who being ſhut vp in priſon, which was an ignominious thing to the worlde, was not onely not deſpiſed, but the Lord made it a preparatiue for his high aduancement. Although when he was in priſon he was in miſerable caſe, the yron pearced his feet, he was ſtaried with fetters, and that not

amoneth or two, it was for two yeres and more, in all which time he wayted the Lords leisure, & depending on his prouidence he gaue him fauour in the sight of his cruel Jailor. See farther, what the Lord worketh for his sincere seruants, hee sent his Angell and opened the prison doore, & willed his Apostles to goe forth, Act. 5. 18. So he did to Peter, though he went bound in two chaines, and garded with soldiers, and vnder two strong gates, whereof the one was an iron gate, and by the prouidence of God his chaines fell from him, and the Angell of God opened the gates, and brought him into the towne, and deliuered him out of the hande of Herod, who sought his death. Acts 12. 4, 5, 6. The like mercie did God shewe to Paul and Silas, who were put into the inner prison, and their feete fastned in the stockes, and yet at midnight by Pauls praier, their bands fell off, the doores were opened, and they might haue departed, Acts, 16, 24. By these examples it appeareth the Lord is able to worke meanes

The Angell of God deliuereth Paul and others out of prison.

God can worke extraordinarie meanes to deliuer his, if he be expedient.

extraordinarie, if neede require, for the freedome of his children: much rather can he raiſe vp a thouſande meanes to releaſe them, if he finde them truely penitent for their ſins, truly faithfull in him, and truely zealous continually to call vpon him. Then will he liſten to their cries, and in a time conuenient deliuer them; yea, if their caſe be neuer ſo hard and deſperate. For the more daungerous the eſtate of his children is, ſo much the greater is his glorie, hauing deliuered them. Therefore ye that feare God, feare not, but call continually vpon him, and he wil mollifie the hard hearts of your creditors and aduerſaries, or elſe hee will worke ſome other meanes when you leaſt thinke of libertie. But let him that is thus ſhut vp, deprriued of his liberty, call continually to minde, that it is for his ſinnes ſecret or knowne, how cleare ſoeuer he ſtand in his owne conceite. And cleanſing his affections by heartie repentance, and humiliation before God, hee may aſſure himſelfe that God is louing vnto him, and that hee is preſent

with

with him euen in prison. And with all, it is necessarie to haue regarde how to spend the time being thus shut vp: for no doubt, there are some which giue euident testimonie that they are carelesse either of the seruice of God, or how or whē to obtaine their libertie. Such surely are they that delight only in bellie cheere, and being puffed vp with gluttony, betake them to vncommēdable exercises, as carding, dicing, bouling, and that after a filthier maner, one to rob another of their monie, with swearing and blasphemie. Againe, some there be that seeke to make prize of the simple that enter newly amongst them, which things are tokens of a more dangerous thraldome to come: but some (no doubt) and they are highly to bee commended, spend their daies in godly exercises, as in reading the comfortable Scriptures, in praying, in conference of God, of his cōforts, of his mercy, of his prouidence, and of his iudgemēts, of whom (there is no doubt) but the Lord hath a fatherly care, which he will shew in his good time. It

There must be regard had of the exercises to be vsed in prison.

is a great comfort to a good man impriſoned, to haue ſome godly aſ-
It is good to haue a godly companion in prison. ſociate with whome hee may take ſweet conſolation by chriſtian conference, and no doubt it ſhalbe vnto him more ſweete than anie other exercise whatſoeuer, though moderate exercises in the feare of God may be alſo vſed. Let it not be thought ſtrange, to proue that profit grow by impriſonment.

Impriſonment (no doubt) is grieuous and irkeſome, yet is there great vſe thereof to be made, & profit to be taken: for ſurely to a godly man it is as a ſchoole of knowledg and vertue, though to ỹ wicked, it
Libertie sometime hurtfull. is a puddle of all vice. Libertie is the ſweeteſt companion that a man may walke withall, but yet it often bringeth a man to ſundry euils, it leadeth him to wantonneſſe, to vanitie, & draweth him to many dangerous euils: for freedome hath a large walke, & nature ſeizeth vpon euerie pleaſaunt bait, whereby the poore ſoule is often inuenomed with the inchantments of ſinne, ſo that it is deeply indaungered, and that by libertie. For ſee we not

nerie estate and degree to abuse it? Truely libertie, which is the freedome of the bodie, may be saide to be the ladie & mistres of the affections, and the affections to be framed according to the large or restrained compasse of libertie. For whē men are yong, lusty, & strōg, their libertie then reacheth infinitely, & then their affectiōs stray into a thousand staines: but when they become old, impotent, and diseased, and the bodie restrained into a lesser walke, then are ỳ affections forced to stay themselues within the lists of lesser compasse. The like doeth imprisonment, wherein when the bodie is shut vp, it is contained within the wals, where the eie hath not his scope to behold, nor the eare to heare ỳ vanities which are cōmon abroad, & therefore is the imprisoned in ỳ happie: for if ỳ bodie haue no free outgoing and ingoing, as nature desireth, which is contrarie to flesh and blood, yet where ỳ spirit of God worketh, there groweth a consideratiō of ỳ place where he is, and thence a contentation, with a sounde resolution to abandon

the memorie of the vanities which ſeduced his affections, being in the high way of libertie, and to imbrace a ſolitarie life, wherein hee may frame all his ſtudies, and deuiſes, to meditate of heauenly things, which being once taſted, it will yeeld ſo ſweet fruit, that the ſoule at length will onely thirſt for vertue, and the fruition of ſacred things. So that reſtrainte of libertie is vnto the godly the very ſtep, (as it were) to a godly life: and ſuch as yet haue not the true feeling of the feare of God, maye learne howe to frame himſelfe to ſuch a courſe as will at the length bring him vnto commendable vertues. Thus may euery man whatſoeuer vpon whom this hard lot of impriſonment is caſt, make profite thereof, and eſpecially if hee accept it with a patient wayting the Lords leyſure, and continue in all godly and vertuous indeuors.

A praier to be said of such as are in prison.

O My Lord most louing and al-sufficient, absolutely able to doe what thou wilt, I see that thou canst not abide thy children to goe astray, and to follow vanities, but shewest thy selfe iealous of thine owne glory, and desirous of our saluation. And although thou seeme of long time to winke at our sinnes, and to make no account of our transgressions, yet doest thou at the length call vs to an account, by affliction, which thou laiest vpon vs in diuers maners euen as thou wilt. And I confesse (good Father) that thou hast worthily found me out in my sinnes, & hast iustly cast me downe into this ignominious pit, into this miserable place of thraldome, and hast suddenly shut mee vp in prison, depriued mee of the libertie wherein I lately wantonly wallowed, as though thou haddest not seene it: wherein (gracious Father) I confesse thou dealest most

fauourably with me, though thou suffer therby the bodie to perish for a season, yet it is a sound medicine for my poore diseased soule, which vnles thou hadst thus fatherly reclaimed me, I had beene ouerwhelmed with sin & deadly securitie ere this time: and therefore I hartily giue glory vnto thy name, who hast not suffered mee to stray for euer, but hast restrained my bodie within the limits of this loathsome prison, where yet mine affectiõs, which are grosse, will seeke to range abroad after the accustomed vanities, vnlesse thou my most careful & louing father, restraine them also within ỹ limits of thy feare: so shall I make mine imprisonment profitable, namely the libertie of ỹ soule. For Lord, I see that then hath ỹ soule most freedome when the body hath lesse libertie. For while I liued at large, and walked in the pleasant pathes of licencious libertie, I followed euen with greedines the sensuall desires of the outward man, which brought my poore soule into a most dangerous spirituall imprisonmẽt. But now (oh Lord) I feele

a contrarie working, for the flesh, though it be yet prone to vanities, it wanteth the scope to performe what it desireth. And therfore deer Father, I beseech thee season mine heart with thy feare, and mortifie in me the corrupt and vnseemly affections which seeme to breake forth in me, and let both bodie and soule haue the free libertie, will, and abienes to serue thee onely, and only rest and relie vpon thy prouidence, to be comforted and released of their miseries. Giue me true and vnfained repentance, and accept mee into thy most gracious fauour, wherein thou canst also ease me of my calamities, and cure me of the griefes which my distres procureth: affoorde mee the spirite of inwarde patience, which shall bring forth the true consolation of my soule. Call to minde the mercies promised in Jesus Christ and therin at thy good pleasure restore me to libertie both of soule and bodie. Thou art my keeper, comfort, and inward ioy: yea, thou art my deliuerer: Worke thou in the harts of such as set themselues against

me,

me, that they may ſhew fauor, and that the bitter fruite of extremitie proceede not from them, thou ruleſt the hearts of all men, and canſt mitigate the rigor of the moſt cruell men: thou diddeſt alter the nature of the lyons, that they had no power to annoy Daniel. It is as eaſie for thee to change the crueltie of mine aduerſaryes into mercie. All thy creatures ſtand at thy commaund. Eſau could not hurt Iacob, becauſe thou hadſt decreed the contrarie. The fire did not execute it nature vpō the three children. The water of the red ſea did ſhewe fauour to thy children. Thou art as able, I knowe, to ouer-rule theſe hard hearted men at thy pleaſure: or to worke ſome meane whereby I may ſtoppe their greedie proceedings againſt me. Oh make haſte to help me, oh my God, and deliuer me out of all my dangers: ſet me vpon a ſure rocke, and in the time wherin thou haſt decreed it, let me taſte againe the ſweete comfort of libertie, leaſt if thou alwaies leaue mee, mine enemies ſay thou haſt not reſpect vnto my prayers, nay

regard

regard of my miseries, and so pursue me with deadly crueltie, while they thinke there is none to helpe. But let them see (deare Father) by thy mercifull deliuering of me, that thou art both able and readye to helpe me, and that thou neuer failest the afflicted calling on ther. And though thou suffer mee to perish in the flesh, as the thæfe on the crosse, yet wilt thou receiue me to eternall consolation and freedome. Bee it vnto mee (oh Father) as thou wilt, I will waite with patience thy gracious leasure, knowing this assuredly, that although thou haue shewed me great troubles, many and miserable aduersities, and brought mee euen to the dooze of death, thou wilt yet returne and reuiue mee, thou wilt come againe in loue and raise mee out of his horrible pit, thou wilt couer me from all the shame of men, and thou wilt renue in me my decaied thoughts, that I may meditate onely on thy lawe. Then thou shalt annoint my head with fresh oyle, then shalt thou prepare my table a newe, and furnish it with

comfortable, plenty of all good things, mine estate shalbe changed as the renued age of an eagle. But Lord when shal these comforts appeare? When shall the daie of consolation come? Rebuke and ignominie haue wounded my hart, and this miserie laie heauily vpon mee, while I looked for some man to help me, & when I found none, I thought, I will returne vnto thee my God in whom is life, health, libertie, comfort, mercie, and all fulnesse of ioy. Heare me therefore (oh Lord) for thy louing goodnesse is sweete. Draw neere vnto my soule and redeeme me, and I will praise thee for euer, and the men that now seeke my decay shall say, Wee haue pursued the man that hath the Lorde for his defence. And the godly shall see this and be glad, they that feare thee shall reioyce, because they shall see by experience, that thou hearest the poore, and despisest not the prisoners.

O Lord increase my faith.

Hope. The next crosse which followeth in thy request to be spoken off, is the crueltie of enemies. Who in these daies are in great abundance, and especially against the godly, who couet to liue sincerely in this life. And it must needes be that such aduersaries increase because the Deuill is nowe most industrious, & all his agents, to bring sinne to the top, and yet hee seeketh but his owne speedie damnation, for his kingdome is of this world, and his confusion is already decreede to bee perpetuall, now therefore hee standeth at the doore of euerie heart, and seeketh to inuenome the same with poyson of deadly enuie. Thus hee beganne with Caine, and left not vntill hee had murthered his brother Abell. The examples of his practises, in poysoning men with enuie are many, and the experience so common, that fewe examples needе at this time. He raysed the Sonnes of Laban to hate Iacob, Iosephs brethren to hate him, Saul to hate Dauid, and infinite others in holy Scriptures.

Against enimies.

The practises of the deuill in raising enmy against the godly.

But

But he that looketh now into his cunning deuiſes, ſhall ſee greater, and more than can bee numbred, whereof grow trecheries, treaſons, murthers, poiſonings, and a thouſand deuiliſh prankes put in execution, to ſhewe that the day is come ſpoken of long agone, that the loue of many ſhould waxe cold: then it muſt needes followe, that hatred and enuie muſt become hot and furious, as in deede they are. Therefore it behoueth euerie man to ſeclude all occaſions of conceyuing of diſpleſure, for thence ſpringeth malice, and from malice hatred, which is a moſt ſubtill ſinne, and daungerous, for it is often carryed long time like a ſparke of fire in the hart, and at length breaketh forth, and cauſeth oftentimes a mightie ruine. And euerie childe of God muſt aſſure himſelfe, that there are ſome that couer ſuch ſparkes with the aſhes of diſſimulation, which at the laſt breaketh forth, for their triall, and God who manageth all, will ſuffer none to worke beyond his good pleaſure. Though ſometimes it bringeth death

Men muſt beware how to conceiue offences.

To earnie hatred is a dangerous thing.

death vnto the most innocent, as it did vnto Stephen, to Iohn Baptist, and to Christ himselfe, who was betraide by the poysoned sparke of the deuillish venome that long late hidde in his deceitfull breast, yet plainely seene of him whom he betraied. This is a dangerous crosse, and carefully to be wayed, considering that a sworde may bee couered vnder Al-hail friend: dissimulation may change deadly hatred into acceptable loue in shew. And therefore may the most simple and innocent bee soonest intrapped with sweete and pleasing wordes when as we see there is deadly poyson in the heart: there may be hony in the mouth, when gall is within the bosome, and that causeth so many outragious euils to be committed vpon the least suspitions. And therefore it is a conuenient thing for euery man, and most necessarie, to haue one enemie, whom chiefly he feareth, and whom hee may account his mortal aduersarie, for by the dread of him hee shall so arme himselfe within and without, that he may thereby preuent the subtill

The innocent are soonest deceiued and intrapped with counterfeit loue.

It is necessary to haue one cruell enemie.

practises

practiſes of a ſecret enemie, which might otherwiſe ruſh on him ſodenly, finding himſelfe prouided. But a Chriſtian muſt be friend to all. If it be well conſidered, ſ Lord dealeth like a louing father, in trying his with enemies, for that it giueth them a cauſe to be continually watchfull, and to giue carefull eye vnto their treadings, knowing this, that the enimie will prie into euerie ſteppe, and looke into all their proceedings, and finding oppoꝛtunitie, will ſurely betray them: nay, they will take wicked, peruerſe, and ſiniſter counſell against them, and will refuſe to execute no falſe meanes to bring their wickedneſſe to effect. Whereby we are giuen to conſider that in earth there is no peace to the children of God, but are on all ſides oppreſſed and caſt downe, when the wicked proſper like the greene Laurel, and ſeeme to exceede in pride the ſtately Cedars. Now when our enemies vomit out their cruelties, thunder out the furious fruites of hatred, thou muſt not flie to the ſwoꝛde as great Goliah did, no

The godly muſt looke for no reſt in this life.

thou must not feare, but to the protection of the Almightie runne as Dauid did: So will the Lord not onely defend thee, but will cause euen the mightiest enemies to feare thee as hee did the enemies of Iacob, when he trauelled towardes Bethel, Genesis Chap. 35. verse 5.6. Search the Scriptures, and thou shalt finde many comforts touching this matter. It is recorded Leuit. 26. 7. 8. Yee shall chase your enemies, and they shall fall before you vppon the sworde, fiue shall chase an hundred, and an hundred shall put a thousande to flight. Hereby it appeareth, that if force and violence bee offered, that thou put not thy confidence in outward things, but in the hande of almightie God, who will teach thy fingers to fight, if it bee conuenient. If thou therefore serue the Lorde as thou ought, he will not onely deliuer thee out of thine enemies handes, but will laye heauie curses vppon them, so that thou shalt see that ruine and desolation to fall vppon themselues, which they haue practised

ſed againſt thee. Deuter. chap. 30. verſe 7. And this mightie God can vpon a ſudden alter the fierie paſſions of the moſt furious, as he altered Eſaus, when he had vowed to kill his brother Iacob: in ſteade of it he moſt kindly imbraced him, and kiſſed him. And where it is the nature of enemies to ſpeake euill of men, and many times without cauſe, as Dauid affirmeth, yet if thou depend vpon thy God, moſt powerfull, they ſhall be conſtrayned to alter their thoughts, & vſe better words, as Saul, who though he ſought Dauids life, yet was forced when hee met him, to ſpeake ſweetly to him, ſaying: Is this thy voyce, my ſonne Dauid? And Saul lift vp his voice and wept. 1. Sam. 24. 7. So ſhall thine enimies, if thou feare God, be forced to ſpeake friendly vnto thee: yea, euen then when they determine thy hurt: for God hath their harts, handes, and tongues, in his power, rule, and direction, as appeareth alſo by Saul who ſaide, I haue ſinned, come againe my ſonne Dauid, for I will doe thee no more harme. 1. Sam. 20, 21.

God can ſodainly turne the heart of the moſt cruell enemie.

10.21. May he went farther, and said, Blessed art thou my sonne Dauid. The great tyrant Pharaoh was forced to aske Moses and Aaron forgiuenesse Exod.10.17. What iniurie can there be pretended against his, which hee cannot prevent? Did not the Iewes say and sweare, & vowed deeply, that they would neither eate nor drinke till they had slaine Paul, yet were they deceiued and disappointed of their wicked purpose. Though the wicked and malitious doe thinke, that euery of their impious decrees shal stand, and that none can stop what they haue intended: yet alasse they are poore wormes, whom the Lord holdeth vnder his foote that they cannot stirre: he curbes their cruelties, that they passe no further than the Lord will. And therefore feare not, howsoeuer thy proude enemies froth out their malicious desires, and whet their pestilent affections against thee like wilde boares, the Lord with his looke can wither euen their hands, that they shall not be able to hurt thee: God, as Dauid saith, hath secret places inowe

A wicked vow made absolutely, yet not performed.

inowe, wherein hee can hide thee, and preſerue thee in ſafetie from the proude brags and cruel threats of thy mightieſt aduerſaries: for like as they that feare God are aſſaulted on euery ſide, not onely of their enemies, but alſo of Sathan and his Angels: euen ſo the Lord againe doth camp about them with the inuincible armies of his Angels, and preſerueth them.

Penſiue. I gather ſufficient hope and comfort by this diſcourſe, and I will reſt vpon the defence of the almightie, who I ſee hath a ſpeciall regard vnto his children, who when they are in greateſt dangers moſt deepely threatened by the mightie, they are then moſt ſecure, and the Lord receiueth them into his protection, euen vnder the ſhadowe of his wings, therefore to him will I frame my prayers.

A prayer to be defended againſt enemies, and to lead a godly life, that be not brought in queſtion by the aduerſaries.

HEare me oh God, heare me and refuſe not my petitions

for

for my hart (oh Father) trembleth within me at the consideration of the mightie that seeke to doo me hurt. Giue eare therefore vnto me and heare me, least mine enemies take occasion by preuailing against me, to triumph. Lorde thou sittest in the heauens, and iudgest euery mannes cause on the earth, Therefore see and consider howe cruelly they deale with me, that I haue not offended. It may bee (oh Father) offences are taken where they were neuer meant, and yet vpon the same they build most cruell hatred, and seeke to do me what violence they may, being desirous of their loue. But (Lord) their hearts are full of rancour, and all their desires are set on most vngodly crueltie: Many cruell and mercilesse people gape against me with cruell threates, as though I should bee swallowed vp without redemption. But I know thou seest their practises, and laugh at their deuises to scorne: Turne oh Lord, all their power to weakenesse, all their wisedome to foolishnesse, and all their wicked pollicies

to

to their owne ſmart: for I know (oh Lord) that in thy ſight they are but as wormes, they can preuaile no more againſt me than thou wilt permit them: & I know thy loue and thy fauor in Ieſus Chriſt is ſuch towards all that call faithfully on thee, that thou wilt preſerue them as the Apple of thine eye. But alaſſe, I cannot excuſe me of ſin, which (no doubt) hath ſtirred vp theſe men againſt mee, but Lorde pardon me in Chriſt, for I am heartily penitent. Therefore (oh my Father) let that be no bar vnto thy mercies, let not thy help be any whit delaid, in regard thereof, for I truſt in thee, wherefore take part with mee, and theſe mine all men ſhall for ſhame ſurceaſe to perſecute mee, they ſhall be aſtonied at thy becke: if they ſee me ſhrouded vnder thy ſacred countenance they ſhall fly and not returne. But as yet bitter are their aſſaits, grieuous are their cruelties, and intolerable the burthen of their iniuries, which make me often to ſay fearing what will become of me but now (oh Father) I will

ly settle my confidence in thee, then what can any mortall man do vnto mee? Rather then they shall make a praie of mee thou wilt send me help from heauen, because I can finde none on earth, therefore hadst thou prouided Eliah, being beset with his enemies, an army of angels to rescue him: and thy children are not without like vnseene defence when most neede is. But while I walke on the earth, I know I shall walke as among lions, exposed to the cruelty of most outragous men: and I see (as it were) the pit whereinto they hope to cast me headlong: but I hope in the prouidence and protection of the most high, that they shall fal into their owne snare, if they submit not themselues vnto the wil of the highest, yea, vnlesse they appeale vnto the almighty, he shal pul their feet out of their tawes, and shall cause their power to vanish & melt away like wax, yea, like the snails that they consume in their owne shels. God father turne the harts of mine aduersaries if thou seest it good, deliuer me from them, & take

me vp as a Father into thine owne hand, so shall I be safe: and in hope of this I will alwaies repaire vnto thee, whensoeuer they offer violence against me, I will runne vnder the shadowe of thy protection, wherein I beseech thee hide me euermore. And for as much as these men couet all courses to bring me into trouble, I beseech thee giue me thy fauorable direction, that all my life & conuersation may bee so framed, þ they may take no power of occasion, howsoeuer they prie into my walkings, to call me into question for any crime. So shall I not onely keepe my selfe vnspotted in the world, but also stand as an example for the godly to follow, to thy glorie, and mine euerlasting comfort.

O Lord increase my faith.

Penbue. I must intreate you to proceed according to your promise, for your counsell hath beene most precious vnto mee. And sith the next matter to bee spoken off is slander, false accusation, and back-

biting,

biting, I pray you bestowe some time in recounting the comfortes that may be gathered thereof, and other thinges necessarie to be considered therein.

Hope. Slaunder, false accusation, and backbiting, are members of enmitie, and do spring of enmie, the verie poysoned seede of the Deuill, sowen in the hearts of his, who waite opportunitie to slaunder the most vpright in heart. This is a most cancred deuise of Sathan, that when by all his policies he cannot draw the godly into the notorious euils he desireth: then setteth he on his poysoned ministers with venimous tongs to speak euil of them, to bring them into ignominie, and into suspition in the world, that they do but dissemble their religion, that they be but hipocrites, in outward shew sincere, but in deede notorious sinners. Thus he practiseth, to the ende hee will haue none supposed godly that are godly in deede, but such as hee hath intangled soundlie in his cobwebbe of notorious iniquitie, such a one hee shrouded most finely and cunningly, and

Slander springeth of enmie.

The godly by the practiſes of Sathan ſeeme wicked, and the moſt wicked godly for a time.

maketh to appeare through the hypocriſie wherewith he inſtructeth him, a man of great ſtayednes, integritie, and verie holy. And vnder this muſt he walke as an Angell for a time, but at the laſt his poyſoned affections breake foorth, and ſhew him to be a verie Deuill. And contrarie to this, the true godly, who by the practiſes of the wicked miniſters of Sathan reſt long ſuſpected to be wicked men, at laſt their integrity appeareth and their ſincere hearts are laide open in the light of truth by tryall, & ſo found to bee the moſt vpright men. By this then it appeereth, that it is not the common report of men that maketh them good or bad, for that the worlde alſo is partiall in iudging and hath not the true touch to trie the difference of men, but euerie man cenſureth according to his affection, and ſuch is the corrupt nature of all men, that they haue in themſelues ſuch a partiall iudgement of men, that they will ſpeake euill of and condemne ſuch as they know not, and excuſe ſuch as they know to bee grieuouſly faultie in

Report maketh men neither good nor bad.

The abſurde iudgement of the world.

many

many euils. And of these corrup-
tions proceed these euils, slander,
reproach, and backbiting: which
euils are of a very strange effect, for
they by no meanes can hurt the
man against whom they are in-
tended, but returne to the practi-
ser, and greete him with the ver-
rie shame and ignominie he purpo-
sed against the other. The deuill
seeketh to glorifie sin, and to make
vertue odious, and practiseth that
good be called euill, and euill good,
and to that end seeketh slanders a-
gainst the godly, and glorifieth the
wicked. How was innocent Da-
uid rayled at by Shemei, & Christ by
the Iewes? But in our daies it is
growen to be more couert, at ta-
bles, at meetings, and at assemblies
of good fellowship, then there flo-
weth out flourishing reproches
against such as are absent, euerie
man against whome his corrupte
heart moueth him to speake euill.
And this is a most pernitious mis-
chiefe, that men should eate the ab-
sent with reproachful words. But
it declareth howe vice and vertue
cannot agree. And therefore it be-

hooueth euerie true Christian to arme himselfe with a patient bearing of slanderous reports, and to carrie himselfe so precisely in his walkings, that he need not to feare the toong of the wicked, for hee cannot haue here better intertainment then Christ his master had, he shall be hardly spoken of, liue he neuer so sincerely, he shall be narrowly sifted and euery wicked eye shall prie into his doings, euerie act, euerie word, nay, euerie thought shall be censured, and be they neuer so sincere they shall be condemned. The desire to lead a godly, austere, and vpright course of life, is saide of these large tougued men, to be foolish puritie: & large liberty in themselues to sinne, they iustifie to be good religion. So that the wicked walke they neuer so licentiously are commonly commended, and the godly are condemned in their best waies. Paul was saide to bee mad, because he was zealous. the disciples dronke, because they spake the truth with boldnes. But no doubt there is profit to bee made of these crosses, for it giueth godly cause

The peruerse iudgement of the wicked.

to

to looke vnto their waies, and to examine whether in any measure they deserue that hard report, that so they may reforme them before they run too far in sinne. Dauid being cruelly rayled on by Shemey, who saide vnto him: Come foorth, come forth thou murtherer and wicked man, thou art taken in thy wickednesse because thou art a murtherer: This would haue moued the blood of manie in our daies, though they had beene knowen guiltie, and they would haue sought present reuenge both by force and action of the case, such is our hot nature: but Dauid would not suffer Abishay, his valiant friend, to reuenge his quarrel, but entred into his conscience, & said vnto Abishay, Let him alone: Suffer him to curse, and to reuile mee, for the Lord hath bidden him. It may be the Lorde will looke vpon mine affliction, & do me good for his cursing this day. What a singular comfort heere ariseth vnto ỹ humbled; if with patience they take their reproaches, for thereby is gathered, ỹ when such crosses come, howsoeuer flesh and blood storme

God doth good for outwarde euils if the be patiently taken.

at them, yet faith aſſureth that the preſence of the Almightie ſhall bee with them, and for a mite of this light affliction he will ſend a great waight of comfort, and for a light and momentany triall high and eternall conſolation. And therefore for thy part, whenſoeuer theſe euils ſhall be framed againſt thee, fret not at it, neither be thou malitious as they are malitions, but be thou patient, and ſubmit thy ſelf to the Lords wil, who knoweth thine innocency. And howſoeuer the wicked do ſpeake to reproach thee, it cannot any way annoy thee, ſo thou leade thy life vpright, and put thy truſt in the liuing God, to whome I will leaue thee in this as in other croſſes, to frame thy petitions vnto him.

A Praier against reproach, backbiting, and slaunder.

O My God Almightie, Father, prouident and merciful, who worke all things as it seemeth best for thy children, whom notwithstanding thou most tenderly and dearely louest, thou doest not suffer them to rest on any side secure or free from one crosse or other, to the ende that by thy often visitations they may learn to walk warie in the waies of their callings, and shewest thy selfe iealous of their integritie, and therefore thou doest not alwaies hold a gentle hande ouer them, least they should dreame of continuall tranquillitie and deceiue themselues with the conceite of chiefe happinesse in this life, but doest dayly vse a fatherly correction to keepe them in continuall awe of thee. And therefore when we abounde in all things necessarie, & haue no cause

to complain of want, when we are healthful, and feele no bodily grief, when we seeme in most pleasing securitie, all things to please our humours, and to fit out conceites: yea, when we imagine our selues altogether in thy fauour, and when we feare no euill at all: then sodainly ariseth some new triall or other, then thou sufferest Sathan to buffet vs, and his ministers to assaile vs, and when they find no other meanes to trie vs, then they lay battery to our good name, then permittest them to lay slanderous speeches against vs, and to surmize matter to reproach vs, to the end that our patience may bee thereby inured to sustaine greater trials. I flie therefore vnto thee, my God most gracious, my Father most louing, who knowest all things. I beseech thee not to winke at mine ignominie, which thou seest mine aduersaries vndeseruedly worke against me, their slanders and vncharitable reproaches whereby they shewe that poison is in their tongues, and gall in their hearts. And although I cannot but confesse

felfe, that I haue not so sincerely walked, but that I may be reprooued, yet let not the wicked reioyce against mee, least by their inchanted speeches bewitch the hearers, & so I be brought into publike ignominie, who seeke especially thy glorie in all my proceedings. Stop their malice, if it please thee, and temper their wicked imaginations, let thē not vomit out of the fulnes of their poysoned hearts any thing to my hurt, but if it be thy will to permit them to raple against me either priuately behind my back, or publikely before my face, let me make such profit thereof as Dauid did, who commended his cause vnto thee, in hope that thou wouldest doe him good for the rapling of Shemey, for there is no euill happeneth vnto thy children, but thou sendest a recompence in loue. And therefore thou canst worke by thy power & prouidence, that euerie malitious speech, euery slanderous report and euerie iniurious reproach may tend to my good. It giueth me cause of circumspection, and to looke warily to my waies, least I should follow

thoſe groſſe euils that draw deſeruedly reproſe and reproach, yea, and thy heauie diſpleaſure after them, as dronkenneſſe, enuie, malice, fleſhly luſt, wantonneſſe, and ſuch vnſæmely things. God Father let thy grace ſo ſeaſon euerie thought of mine, þ nothing paſſe my lips vndecent to bee vttered, nothing paſſe my hands vnſæmly to be done. Frame all mine indeuours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſt for my diſgrace, haue no iuſt cauſe to ſpeake euill of mee: That with Dauid I may be able to ſay, Oh Lord deale with me according to mine innocency, Though (oh Lord) I cannot but acknowledge my ſelf guiltie of many euils before thee, which couer (good Father) with the robe of thy Sonnes innocencie, ſo ſhal all go well with me, howſoeuer the wicked murmure againſt me.

O Lord increaſe my faith.

Hope. I

Hope. I know thou wilt not be satisfied vntil I haue gon through all those miseries which thou hast mentioned. And therefore because it is not my purpose to stand long in any discourse, I will proceed to the next calamitie which followeth in the catalogue which thou hast set downe, which (as I take it) is sicknesse.

Pensiue. It is verie true, and because it is of all other the most fearefull to flesh and bloud, for that it determineth this life, take something the more paines in the discourse, to the end the more comfort may growe to such as are in that kinde of crosse, and to the end my selfe may be prepared to take it as I ought, patientlie and thankefully.

Hope. Indeede entering into this discourse, I enter into a large field, but that I will restraine mee to breuitie.

Concerning sicknesse.

The body of euery man is composed of the foure elements, & they so temperatelie and indifferentlie mixed, that euerie of them seemeth to carrie his equall proportion in man,

man, whereby many continue long in health, iustic, and strong: Yet these elements are in man at continuall war which shal haue the preheminence, whereby groweth distemperature of the blood, and consequently diuers diseases, and that as well in the yoong as the olde, which distemperature is so much the greater, by how much there is obserued a diet not fit for the bodie as glutonie, drunkennesse, violent exercises, and such like, which commonly are the groundes of all infirmities, & hasten death on some, as it were before the time. But there is no certaintie of health to the most moderate or temperate man, for the Lorde sometime sendeth sickenesse for neglect of the hearing of the worde, and disobeying his commaundements, as Exod. 15. 26. somtime for sin, Mat. 9. 2. somtime for Gods owne glorie, that hee in curing them may haue the more praise, Io. 5. The causes of our infirmities are many, & the principall is sin. And although the endes and occasions of sickenesse be diuers, yet the author is alwaies one,

There is no certaintie of health to the most temperate man.

The principall cause of sickenes is sinne.

one, and he it is that is also the giuer of helth, & all other good things, and he in his secret prouidence keepeth the knowledge of the time of sicknes, much more of death, from all men, to the end that they should not bodily wallow in wantonnes, knowing the time of their sicknes, and death to be farre off, and that they haue scope sufficient to play, & after to repent. But the purpose of the Almightie herein was verie louing, to the end ꝑ the vncertaintie of death, and the sodain cõming thereof, should keepe men in continuall awe, and within the feare of God, ꝑ whensoeuer they stept aside were it neuer so little, they should thinke death at hand. He ꝑ would retaine this in memorie, should haue a more careful eie how he did suffer his affections to roue into so large euils, into so wanton waies & dangerous iniquities. But alas, neither ꝑ feare of sicknes nor death can terrifie men from sin, and therfore sinne draweth downe sicknes, which must be cured by ꝑ fauor of God, who must be sought by harty repentance & hũble prayer. It is

Why God hath hidden the time of sicknes and death from man.

he

hee that hath ordayned all men to die: kings, princes, and the greatest potentates of the earth, haue one and the same substance of flesh and blood, and one and the same course to the graue, which the poorest beggers, howsoeuer the high and rich, the noble and glorious, may flatter themselues by a perswasion that they can preserue themselues, and preuent diseases and sickenesse by phisicke rules, potions, and drugs, which may bee vsed as gratious meanes from God, but not as hauing in themselues power to preserue or heale. Ahab could not preuent death, and yet he had a multitude of most skilfull phisitions, on whose exquisite arte he only relied, but in vaine. 2. Chron. 16. 12. All the phisicke that the woman mentioned in Marke, could take, hauing bestowed great charge therein, could do her no good: But Christ Iesus with a word performed the cure. What did it auaile Mithridates to haue many and infinite preseruatiues and medicines to preuent the daunger of death? The phisition is a necessary man in sickenes,

Rich and poore haue one conuse to the graue

neſſe, but withall the patient muſt truſt in the Almightie, whoſe will muſt concur with the Phyſitions working, or elſe is al the phiſicke to no purpoſe. God was Hezekias phiſitiō only, who whē it was pre-ciſely decreed he ſhuld die, beſought the Lord & he heard him, gaue him recouery and added vnto his daies fiftæne yeres, confirming it with a moſt miraculous example, as appeareth. 2. King. 20. Euerie man howſoeuer mightie, howſoeuer rich, howſoeuer famous, howſoeuer glorious, howſoeuer ful of phiſicke, neither King nor Emperour can ſay vnto himſelfe, I will preuent ſickneſſe, I will withſtande diſeaſes, and auoide death. It will bee anſwered, Though yee bee as Gods, children of the moſt high, yet ſhall ye all die like men. Though the time of death be vncertaine, the manner is diuers, and the occaſion in our ſelues, ſinne, as Exod. 15. 6. The Lorde ſhall ſmite with the botches of Egypt, with the hemorrhoides, with the ſcabbe, with the itch, with deafeneſſe, with blindneſſe, and with raging madneſſe, ſuch as obey him not.

Gods will muſt ioyne with the phiſicke, els will it not preuaile.

nor. Deut. 28. 27, 28. And therefore sent he the pestilence in Israell, wherein died seuentie thousand men in one day. 2. Sam. 24. 15. Gehezi was striken with leprosie for his sinne. 2. King. 5. 27. The same odious disease fell vpon Azariah king of Iudah, for his negligence, in not defacing the superstitious and idolatrous places. 2. King. 15. 5. and vpon Vzziah. 2. Chro. 26. 21. Iehoram was striken of the Lord with a miserable disease in his bowels, that his guts fell out, for Idolatry, 2 Chron. 21. Such a horrible end came to Herod, who persecuted the Christians, and for the proud conceit hee had of his owne speech, not giuing glory to God, he was suddenly consumed with wormes, Acts. 12. 23. Here may be seene the iudgment of God against sinners. The chiefest care therefore that the children of God ought to haue, is to keepe themselues from sinne, which is the best preseruatiue against the diseases, and being touched with the finger of God, they must humble tie vnto him, & diligently seeke his grace & fauour,

The best preseruatiue against sickenes is the auoiding of sinne.

which

which is the most soueraigne and readiest remedie that any man can finde, for spœdie redresse in all calamities.

There are in sicknes many things to be considered, as the sick to comfort himself, or by some other, with the remission of sinnes vpon true repentance, and to that end to gather some speciall places of Scripture fittest for that purpose, as these:

Places of Scripture to comfort the sicke.

The sacrifices of the Lorde are a contrite spirit: a contrite and broken heart, oh God, thou wilt not despise. Psal.51.17.

Let Israell waite on the Lord, for with the Lord is mercie, and with him is great redemption, and he shall redeeme Israell out of all his iniquities. Psal.139.7,8.

The Lord is ful of compassion and mercie, slowe to anger, and of great kindnesse, hee will not alway chide, neither keepeth his anger for euer. Esay.53.

As far as the East is from the West, so far hath he remooued our sins from vs. Psal.103.

I am assured that neyther death,

death, nor life, nor Angelles, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor anie other creature ſhall bee able to ſeparate mee from the loue of God, which is in Chriſt Ieſus. Rom. 8.

Thoſe whom he hath predeſtinate, hee hath alſo called, and thoſe whom hee hath called, he hath alſo iuſtified, and thoſe whom he hath iuſtified, hee hath alſo glorified. Rom. 8.

Whoſoeuer is borne of God ſinneth no more. 1. Iohn. 3. & 5.

Though he fall he ſhall not be caſt off, for the Lord putteth vnder his hand. Pſal. 37.

Doubtleſſe kindneſſe and mercie ſhall follow thee all the daies of thy life. Pſal. 23.

He indureth but a while in his anger, but in his fauour is life: weeping may indure for a night, but ioy commeth in the morning. Pſal 30.

Bleſſed is hee whom thou chooſeſt, and cauſeſt to come vnto thee, hee ſhall dwell in thy courtes, and ſhall bee ſatisfied with the pleaſures of thy houſe, euen of thine

holie

holy temple. Psal. 65.

I pray thee that thy mercies may comfort mee according to thy promise. Psal. 119.

Israell shall bee saued in the Lord with an euerlasting saluation, and wee shall not bee ashamed or confounded world without ende. Es. 45. Esa. 51.

For a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I hide my face from thee, for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer. Esa. 51.

The reward of sinne is death, but the gift of God which is his grace, is eternall life. Rom. 6

Happie are they whose iniquities are forgiuen, and whose sinnes are couered, happy is the man to whom the Lorde shall impute no sinne. Psalm. 32.

If the spirite of him that raysed Iesus Christ vp from the dead dwell within you, hee also that hath raysed him vp, shall also quicken your mortall bodies, because of his spirit which dwelleth

dwelleth in you.

In thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore. Psal. 16.

These places and diuers others may yeeld great comfort vnto the distressed soule. And not one of them but beeing duely considered, is full of most sweete and heauenly comfort, and therefore necessarie to bee continually meditated of the sicke, who then shall be assured to bee most tried by Sathan, who as a roring lyon walketh about seeking whome hee maye deuoure. He layeth all the sinnes before them that are sicke, that euer they haue committed and done, and diminisheth as much as in him lyeth, the mercies, merits, and death of our Lord and Sauiour Iesus Christ, whereby euerie one that beleeueth shall assuredly be saued: and therefore most necessarie it is to exercise themselues in these comfortable sayings day and night, so shall the Lord be neere vnto them, both in inwarde comfort, and outwarde releefe, ease and health, for hee as hee is the authour of the disease, so

The sicke are most assaulted of Sathan.

can

can hee affoorde the cure. As hee maketh the wound, so can he heale againe at his pleasure. Therefore euerie sicke man, commending his estate vnto the Almightie, needes not to bee at all dismaide, whether life continue, or be cut off by death: if he liue, he hath iust cause to praise God continually, and to keepe a verie godly course in all his waies: if hee depart this life, he hath greater cause to reioyce, considering how all men are inclosed here as within the field of dangers, euerie way beset with afflictions, neuer freed from calamities, vntill the time he yeelde his bodie to the earth againe, then beginnes his rest from labours, his ioies in stead of sorrowes, then shall hee taste no more pouertie, no more enemies, no more sickenesse, no more slaunders, he shall bee freede from euerie daunger, and inioye euerie comfort, consolation shall abound, and his blessed estate shall bee equall with great and mightie kings, hee shall haue a crowne set vpon his heade, a crowne of eternall glorie, a Diademe of perpe-

At the grane beginneth true rest to the godly.

perpetuall conſolation: yea, ſuch are the ioyes, ſuch is the freedome, ſuch is the continuall bliſſe in heauen, that it could neuer be comprehended by the heart of man, the eie of man hath not ſeene it, nor his eare heard the comfortable eſtate there. Who then could refuſe, or be loth, or denie, or ſeeme vnwilling to change this miſerable life for ſo bleſſed. The conſideration wherof cannot but make him that loueth his owne ſaluation, wiſh dayly for this change, as Paul did, who deſired to bee loſed, to leaue this life to bee with Chriſt. And it ſeemeth a matter moſt ſtraunge to the ſpirituall vnderſtanding, that the man diſeaſed, the man ſick and full of infirmities, ſhould couet to liue, vnleſs it were to perform ſome neceſſarie matter for the benefite of the church or common wealth: and the like, that the afflicted poore and miſerable men, who ſtruggle vnder the burthen of their miſeries, couet to liue in that ſeruile thraldome, although none ſhould ſeeke to determine his courſe before his glaſſe be runne, and that the Lord ſeeth

The ſweetnes of the ioyes of heauen cannot be comprehended in this life.

it good to chaunge his life. And then it seemeth a great follie and madnesse to drawe backe, for the reasons above alledged, for it euidently and plainly sheweth, that faith is weake in him, and that it doubteth the certainety of the heauenly ioyes.

Let this suffice, although many other things belong to the comfort of the sicke, yet hence may bee gathered what may ease the diseased, if it be duely weyed, which I must leaue to such as haue cause to vse it.

A praier to be said of him that is sicke.

O Thy mercifull God and gracious Father, the true Samaritan, that healedst the wounded man, the onely phisition that curest all diseased creatures that come vnto thee, I wounded both in minde and bodie, prostrate my self before thee, submitting my self now at the length to thy sacred will, for I cannot but confesse (good Father) that I haue wandered a-

ſtray, I haue followed vanities, and greedily imbraced ſinne, I ran the way of the wicked, and tooke the path to perdition, not regarding that thou didſt looke into my ſteps, and didſt beholde my walkings, I forgot that there was punishment for ſin, but that it was lawfull for euery man to follow his owne will. But now (oh Father) I find that thou both lookeſt into mine iniquitie, and art also a iuſt iudge to puniſh ſuch as trãſgreſſe. And thou haſt found me out in my ſinnes, and haſt arreſted mee with grieuous infirmities: & I wretch that ere while leapt and ſkipt like an vntamed colt, in the midſt of my wantonneſſe and deceitfull ſecuritie, am nowe throwne by thy hand into ſuch miſerable plight, as I am euen at deaths doore, and all for my ſins, oh wretched man that I am, who ſhall deliuer me from this puniſhment? Who ſhall cure this deadly wound which my ſins haue made? Oh deere Father, I haue no way to be cured but by thee, whom I haue offended. And how can I come vnto thee who art angry with
me,

me, & correctest me so sore? I seeke thee, oh that I might finde thee, oh that I might finde thee, not in thy fury, but in thy mercy, then would I implore thy gracious cõmiseration and compassion, that I might once againe become into thy fauor, where only is life, & that I cõtinue not destitute of thy loue, without which is death eternall. Woe that euer I sinned against thee, whereby to drawe downe so heauie a iudgement vpon me. It repenteth me (oh Lord) y I transgressed y will of so louing a God, who fauourest all & reiectest none that come sincerely vnto thee. And were I reconciled vnto thee by a true and vnfeyned repentance, though now thine arrowes sticke fast in me, & thy hand lie heauy vpon me, yet should I talk of thy mercie, of thy fauour, and of thy loue againe and so consequently should enioy life, but if death were more fit, thou wouldst transferre mee thereby to eternall life. To eternall life, oh swee eternall life, oh life aboue all to be coueted, receiue mee againe into thy fauor, that I may tast a little of this

life, for it is in thy loue: oh let mee taſte in the bitternes of mine infirmitie, how ſweete, how good, howe amiable, how mercifull, and full of power thou art, ſo ſhall I be filled with thy hidde comfort, the peace that paſſeth all mens vnderſtanding ſhall then poſſeſſe my ſoule. Then what ſhall ſickneſſe diſmay mee? What ſhall all infirmities diſquiet mee? I ſhall then reſt as in thy ſacred boſome, free from all feare of ſinne, of death, of ſathan, & hell, who all gape to deuour mee: but thou lyon of Iudah, thou triumphant victor and valiant conquerour of them all, ſtand thou for reſcue, ſtand betweene me & them, and let that moſt glorious roabe of thy merites and innocencie, let the liuely ſacrifice of thy ſacred and innocent bodie ſhroud me & cleanſe me, ſo ſhall no ſpirituall enimy preuaile againſt me. Lo Lord, I haue opened vnto thee the ſorrowes of my heart, and the infirmities of my bodie, for the one giue me inwarde comfort, that it may eaſe my outwarde miſeries, and for my diſeaſes, which lie heauie vpon mee, I moſt

most humbly rest thy good pleasure, if thou wilt, I knowe thou canst remoue them euen by thy word, and canst also moue meanes to cure them, if health bee more expedient than sickneſſe, and life than death. God Father, be it vnto me euen as thou wilt, to thee bee glorie and honour, and prayse for euer.

O Lord increase my faith.

Hope. Now then followeth to speake of the troubles growing by disobedient children, & other houshold crosses. Wherein I may not wade too farre, least I step beyond that which will fit some mennes humours, for in this course are many things to bee touched, but they are too priuate, and fit best houshold conference. But the most necessarie I will briefly touch. It is needleſſe to speake of Marriage, of the honour thereof, and how necessarie it is, but onely of the troubles which to some grow thereby. The one ende and purpose of marriage, is procreation of children, Of houshold troubles & disobedient children.

wherby the world is continued by generations one after another, where without continuall supply of the yong, the world would decay by the death of the olde, for the yong are as the seede of the cõmon wealth: and therefore are children tenderly and carefully to be regarded in their education, lest that they miscarrie and come vnto vntimely death, for the life of the most tender infant is deere euen in the eie of the prince, who requireth life for life of him that shall take away the life of any. Sith then that children and infants are so highly estæmed, in hope that they may become profitable members of the church, & good subiects of the common-wealth, it is the part of euery father & parent to labour by al diligence to instruct his children, and exercise them in vertue, for maners and ciuil conditions are qualities imprinted with in youth in tract of time, & vertue is not gotten in one day, it is by custome, care, & diligence of the father in continuall counsell, and in the childrē by daily practise. Experience teacheth, that the most fruit-

Marriage preserueth the world.

Vertue commeth by long custome.

full

full field without continuall husbandrie becommeth full of weedes, briers, and thorns: so the best gifts of nature, if they be not continually trimmed and looked vnto, become most vile and vicious. Therfore must a father of a familie bee most carefull of the bringing vp of his children, for the vices of the children are to godly fathers and parents as swordes in their bowelles: so that whosoeuer is troubled with the disobedience of children, let him looke into his own negligence in bringing them vp, & hee shall finde it the cause, and that the Lord rayseth them to resist the will of the Father, for that the father in not carefully instructing them, hath resisted the wil of God. Some fathers and parents are so foolish, & fond, & apishly tender ouer their children, & dare not speak a rough word, nor touch thē with correction for feare of offending them. But the wise man giueth them other counsell, saying: Withhold not correction from thy child for in smyting with the rod, thou shalt deliuer his soule from hell.

The vices of vngodly children are to godly fathers most grieuous.

Foolish parents will not correct their children.

It is wonder that this is little followed, considering the neglect of this breedeth disobedience, and maketh them fierce, like vntamed horses. For a child suffered to do what hee list, becommeth stiffe-necked, careleſſe of counsell or threats, and at last rebellious. Keepe downe his necke therefore while he is yong, & giue him not libertie, nor his owne will, least hee waxe stubborne, and so bring thee sorrow vpon sorrow. If thou wilt haue obedient children, and if thou couet to haue true comfort of them, shew them no euil example of life, but bee vnto them as a glasse wherein they may continually see the image of godlines, of vertue, of modestie, of chastitie, of temperance, humilitie, and religion, and thou no doubt but by thy carefull hande ouer them, and fatherly indenour, mayst see thy selfe in their manners to thy comfort: so shalt thou turne away the afflictions of their disobedient liues. But there are some that haue great delight and thinke all the ioy that children should yeeld their parents doth consist in their beauty, in their feature,

The Father must be a glasse of godly life vnto the child.

feature, & in the qualities of their bodie, as dauncing, gaming, & vanities. Surely in this they deceiue themselues, and are negligent towards their children, and therfore let such looke that either when they are young or olde, they will bring them griefe and sorrowe, for God will not suffer it to be vnpunished euer. And yet this is the course of our time, few or none haue the care of their childrens education that they ought, but so they haue gay clothing, and seeme glorious to the world, it sufficeth many. In deede it falleth out somtime that the most godly cannot so bring vp their children, as that they may haue that true comfort of them, as they expect. As Dauid, who toke great care to instruct his familie, and yet Absolon brake out into disobedience and rebellion against his owne father. And therefore it is not altogether in the indeuour of the father to educate, but it is in God that giueth successe, and blesseth with his spirit.

A peeuish kinde of parents.

The nature of children whilest they are vnder tuition of the parents,

The father muſt begin diſcipline betimes.

rents, vnleſſe they be circumſpectly and wiſely handled in the beginning, is to bee ſoone gone out of awe, and therefore muſt the Father beginne betimes to vſe diſcipline, without which they breake out into riot, into ſwearing, blaſpheming of God, diſobeying parents, the beginning of ruine, they caſt off the yoke of obedience, and the bit of filiall awe, and leape into their luſts, not regarding the griefe of the parents. Here then groweth the parents ſorow, then they wiſh they had neuer bin borne, then they ſeeke to win theſe wilde aſſes, and to bridle theſe vntamed colts, but they kicke vp the heeles, and runne their race in deſpight of all the world. And ſurely this is a great calamitie and heauie croſſe, to ſee that mans owne fleſh and blood ſhould deuour the heart with griefe. The remedie of theſe things is ſpeedily to be practiſed of ſuch as haue put the bridle in their owne hands, and out of whoſe reach his children cannot runne. And therefore let him propounde vnto them vertue, and cauſe them to follow it, let him ſhew

the dangers of vice, and cause them shun it, not sparing punishmēt, for he y loueth his son chastiseth him betimes. Many other domesticall troubles arise, somtime contention betweene the man and wife, as fell out betweene Abraham and Sarah, for Agars cause, Ge. 21, 11, 12. somtime want is heauie, somtime losse of goods, lamentable losse of children grieuous, and many other sorowfull euents in marriage, in all which the Lord is the author, & sin the cause: And therefore flie vnto the Lord, as to the hill of helpe, and he will ease thee. And let euery man search his own estate, how he standeth in these things, and as he findeth himselfe, so may he seeke his remedie at the hands of God, that neuer denieth the faithfull anie comfort.

A praier for comfort in marriage & houshold affaires fit for all maried folkes, and especially against the disobedience of children.

O My Lorde almightie, who art the author of the honorable estate of marriage, and did-

de

dest institute the same to be a comfortable vnion betweene man and wife, which the disobedient fall of the first couple Adam and Eue, made many waies troublesome & full of domesticall cares. And it is a matter most certain in these dais, that crosses follow marriage generally, by reason of the rash consent and vnaduised proceeding therein, without such due regard as ought to bee had in so sacred a matter, which resembleth, and is a type of the spirituall coniunction betweene Christ and his church. It is commanded that choice should be made in thy feare, that vertue and religion in either partie, should binde the good liking. But alasse, we therein erre the whole multitude of vs, and knit vp the match for beautie, for wealth, and worldly respects, whereby groweth contempt and breach of the true ende of thy sacred institution: and consequently therof followeth thy disfauour, whereby ariseth vnto such vnaduised, carelesse, and godlesse choice, most certaine troubles, sundrie calamities and cruell crosses,

as

as disobedient, and vnruly children, contention betweene man & wife, and infinite other domesticall euilles. And this (oh Father) I find by experience, whose miseries increase dayly by the sinister behauiour and disobedient conuersatiō of such as thou hast giuen mee, in whose godly education I haue not bestowed that carefull industrie y behoued me, and therefore so much more tedious doest thou laye the burthen of their wickednesse vpon me, as a iust rewarde for my negligence. Lord forgiue me, and of thy mercie ease me of this burthen, in seasoning the hearts of these yoong ones with thy feare, that hereafter they may frame their liues thekely to obey thee. Which if it please thee to drawe them sincerely to performe, it shall so farre renue my comforts, and banish my griefe, that I shall reioyce in them that they feare thee. And forasmuch as thou hast made me a Father ouer them, to see vnto their education, forget (oh Lorde) my former negligence therein, & giue grace hencefoorth, and ableues to

doo it with all godly industrie, sinceritie, and duetie to thee and them. And giue such gratious watrings vnto my labours, that it may bring plentifull increase of all godly and vertuos exercises of thy sacred religion, else (good Father) all my labours will be in vaine, all mine indeuours to none effect, and my desires returne emptie without profiting them at all. Wherfore (oh Lord) alter their crooked dispositions, make them conformable to thy sacred and holy will, mortifie in them in their tender yeares, all sensualitie, all pride, all vanitie, all wantonnesse, light behauiour, and selfe will, and plant in them humilitie, sobrietie, modestie, and all true obedience: so shall I in steade of my present sorrow, reioyce in thee: in stead of griefe I shall delight to see them to serue thee.

Good Father, blesse them in all their proceedings, assigne vnto them gracious and good meanes to liue in this worlde, make them godly members of thy Church, and good subiects in the common-

wealth

wealth. And let mee see their integritie so to appeare in the light of truth, that I may giue glorie and praise vnto thee, that thou hast made me the father of thine owne children.

And for as much, (oh gracious God) as I am sundrie waies incombred with the troubles incident vnto marriage, by reason of the sins I committed both in the cõtract, not being so seasoned with thy feare as it ought, as also of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or seeke redresse, I only submit my selfe vnto thee, as vnto the head, whence distilleth, as from a fountaine, all helpe in trouble. I beseech thee therefore (good Father) looke vpon these crosses, and moderate all extremities, which growe any waies by my negligence, by my rashnes, or by any other fault of mine: and as the causes are manie that procure griefe in this estate, so thy meanes are many to cure them: wherefore oh father, open the treasurie of thy loue, and bræd an increase

creaſe of loue betweene me and her whom thou haſt giuen mee to wife, that the mutuall beneuolence betweene vs may ſo conioyne, as that they may in godly wiſdome ſwallow vp all other inferiour croſſes and troubles with patience, and that with a cheerefull acceptance of all things according to thy wil, we may paſſe our dayes in peace, with all things neceſſary for this preſent life.

O Lord increaſe my faith.

Hope. Well, now thou ſeemeſt to haue finiſhed all, nothing remaining but to wait the Lords leaſure with patience, when hee will come and ſende thee thy expected comfort.

Penſiue. Surely ſir, I thanke you, I haue made ſuch a good foundation by your meanes, that I hope that which I ſhall builde vpon the ſame ſhall bee to my God acceptable, and to my ſelf and others comfortable. But if ther reſt any neceſſary thing more fit for me to learn, I beſeech you afford me your aid,

and

and finish the matter of my comfort so absolutely, that not only I, but all such as take the Lord for their God, may profit thereby also, to the absolute finishing of a godly course euen in the miseries of this life.

Hope. I perceiue thou art not so glutted with good counsell, but thou canst digest more, and therefore know this, that as there is a time to be cast downe, there may be a time to be lifted vp: The miseries of the godly are not perpetuall, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Ioseph, Daniel, and infinite others. The Angell of ỹ Lord told Hagar that the Lord had heard her tribulation. Gen. 16. 11. God was present with her when she least thought it, and therefore she rebuketh her self of her blindnes, as it were, saying: I haue looked after him that seeth me. ver. 13. So that comfort may come vnto thee ỹ rich releefe, when thou art not aware: As it did vnto Dauid, whom God did not onely deliuer frō his trouble ỹ persecutions, but made him presently a king. 2. Sam. 24. And as

as he brought Ioſeph out of priſon beyond his expectation, & made him ruler ouer Egypt. Gen. 41. 40. euen ſo it pleaſed him to deale in mercy with afflicted Iob, to whō he gaue farre greater conſolation after his intollerable miſeries, than he had before: In like manner may the Lord deal with thee after thy great calamities, to ſend thee vnexpected comfort, euen in outward reliefe. And forasmuch as I know flesh is dull & vnapt to receiue the true impreſſion of deſerued thanks vnto God, rather intertaining (vpon their comfort) dangerous ſecuritie, not caſting the eyes of their mindes towards the giuer of their conſolation, but reſting forgetfull of his mercies, which is a dangerous thing, I cannot but counſell thee to yeeld due attentiō vnto the Lords working, and as at al times and for all things thou ſhouldeſt be thankefull, ſo aboue all, be not vnmindful to praiſe him in time of thy proſperitie.

Iob recommended.

Comfort accompanied with perilous ſecuritie.

Penſiue. I hartely thanke you Sir, that you omit not hing, neither which concerneth my com-

fort

for in my great miserie, nor touching my duetie which I doe owe towards God howsoeuer my estate bee whether it bee aduerse, or prosperous and successefull: and by Gods gratious fauour I shall giue him condigne thankes, as becommeth a receiuer of his blessings, yea, I will make his name glorious, and as much as in mee lieth, I will make knowen vnto all how ready and powerfull he is to help the afflicted. That al godly men touched with crosses, may by mine example take courage to run vnto him, and to implore his aide, who neuer deceiueth any. For I know, the godly will (as it were) point their fingers at me, and say: Loe yonder poore soule called on the Lord in his miseries, and beheld how readily the Lord hearde him, and hath deliuered him out of all his troubles. So shall mine example increase, and (as it were) beget in men a godly desire to call on my helping God for their refuge and defence in dangers. But now I beseech you, for as much as I haue not sufficiently learned

thankefull=

thankefulneſſe, ſet me downe the manner of a ductifull thankeſgiuing for Gods ready helpe in trouble.

Hope. Thou maieſt well learne it of Dauid, the true and abſolute patterne of thankfulnes, and eſpecially out of his 40. Pſalme. But for that thou deſireſt mee to ſet it thee downe, let this bee duely obſerued that followeth.

A thankeſgiuing to God, for his readie helpe and fatherly deliuery out of the miſeries, and calamities of this life.

O thou Almightie Lorde, whoſe dwellings though they be in the high heauens, doeſt vouchſafe to beholde the miſerable of the earth, & that in mercie and moſt pure loue, greatly art thou to bee praiſed, and I prayſe thee the moſt worthy of all glory, who as thou tookeſt me out of my mothers womb, and diddeſt nurſe me with thy ſecret bleſſings, hanging on my mothers breaſts declaring

ring thy selfe euen then to bee my God: so Lord I doe acknowledge that thou hast continued thy loue towardes me to this day, notwithstanding I like a most rude & disobedient wilfull & vntamed wretch, began as soone as I was of power to bend that power to things displeasing thee, whereby I drewe downe vpon my selfe thine indignation, high displeasure, and deserued correction. Which (louing Father) as I haue long sustained and borne the burthen of ꝑ crosse, which hath seemed vnto mee most bitter, and all vnsauorie in many things; so haue I sought ease, release, and recomfort many waies. I turned vnto man, I sought helpe of flesh and blood, but loe nothing auailed me, vntill I leaning these weake meanes, did appeale vnto thee whō I had offended, and acknowledging my sinnes and manifold transgressions, which in deede were the ground of my miseries: I repented me of my remisse life, & of ꝑ wrong course I toke for my recomfort, which now I see can no waies bee obtained, but that I must bee first reconciled

reconciled vnto thee by liuelie and
vnfained repentance, wherein as
ſoone as I ſhewed my ſelfe and be-
came a new man, caſting off the old
man with the delights and falla-
cies thereof, thou like a louing fa-
ther didſt not only preſently accept
me againe into thy fauor, but didſt
remit all the puniſhments due for
mine euill life paſt, giuing me alſo
a new ſpirite, euen thy holy ſpirite,
whereby I became inabled to ſerue
thee, and in my calamities to flie
vnto thee in praier, wherin I haue
long time cryed and called vnto
thee for helpe and ſuccour, wayt-
ing what iſſue thou wouldeſt giue
vnto my petitions. And ſuch is the
moſt abſolute fauor vnto wretched
man, yea euen vnto me, that with
good ſucces I haue waited on thee,
for I acknowledge that thou ga-
ueſt care vnto me, and haſt mani-
feſtly declared to haue heard me,
in that I finde thy moſt ſweete fa-
uours renued towardes mee dai-
ly. Thou haſt drawen mee out of
infinite and innumerable dangers,
out of the filthy mire, and out of
the great and mightie waters,
and

and hast set and placed mee nowe vpon a rocke of many comforts. Where (oh gratious Father) thou hast administred vnto mee matter of a new song, the song of praise & thankesgiuing. Oh grant that I may zealously celebrate the same, not with my tong onely, but with my heart and inwarde soule. And my tong shall publish what wonderfull things thou hast done for mee: yea, farre more wonderfull things than I am able to declare, I will not hide the maruellous workes of thy loue, but will continually publish how faithful thou art in the performance of thy promises, & that saluation, helpe, & refuge is onely in thee, for (Lorde) I was miserable and destitute of all mans helpe, yet diddest thou, my liuing God, prouide for mee, thou lookedst mine affaires, thou wast mine helpe, and my deliuerer, therefore will I for euer praise thee, and depende on thy sacred succour, and will not distrust thee for euer.

O Lord increase my faith.

Penitence.

Penſiue. I thanke you ſir, I am now furniſhed to giue God praiſe whenſoeuer I ſhall taſte of his ſweete releefe. And I truſt it ſhall appeare that it ſhall not bee the ſound of the letter, but the verie inward thanks of my hart, wherewith I ſhall dayly publiſh his worthy praiſes.

Hope. So indeed it ought to be, for the tongue it ſelfe both in prayer and praiſe yeelds but an vnprofitable ſound, vnleſſe the true conſent of the heart concurre. But ſith wee haue gone thus farre, let me tell thee, that there is yet one thing neceſſarie for thee, after these profitable diſcourſes thou muſt participate the ſacrament of the Lords Supper as ſpeedily and as often as thou maieſt, for the further confirmation of thy aſſurance of Gods readie preſence with thee in the merites of Chriſt thy Saviour, whereby alſo his death is ſignified and thy reconciliation with God the Father, thine adoption and vnion with Chriſt truely confirmed. Which forasmuch as our diſcourſe hath beene long and tedi-

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ous, I will omit further to speake of and referre thee to the good instruction of thy pastor in this case, who ought to be both able & willing to learne thee all the circumstances necessarie to bee knowne & practised touching the worthy participation of this diuine Sacrament. And so I will leaue thee to take comfort of the things which thou hast learned, yet will I not so leaue thee, but that I will rest thy comforter in all thy godly indeuours.

Pensiue. Sir, I thanke you, I reckon it my great happinesse that I met with you in so acceptable a time, I will make trial how I can make vse of my experience, both for mine owne comfort, and for the encouragement and consolation of others that are afflicted, as my selfe haue beene, that they put their confidence in God, and not in the weake & vaine helpe of his creatures.

The Penſiue man experienced by the long counſell of Hope, exhorteth euerie man to truſt in his alſufficient God, in regard of his readineſſe to helpe: With a diſſwaſion from truſt in humaine helpes, conſidering they are ſo ſickle, vaine, and vnable to help in the time of neede.

AFter my long paſſage thorough ſo manie diſcourſes tending to comfort in ſundrie afflictions, I haue founde that our louing God is preſent with vs when wee thinke him to bee furtheſt from vs, hee then doth loue vs deerly when we think hee hateth and abhorreth vs, hee doth not forget vs, when we think hee remembreth vs not. What then ſhoulde withdrawe vs from putting our whole truſt and confidence in the mercie, loue, power, & prouidence of the moſt high, being onely alſufficient, able and ready to doe whatſoeuer may tend moſt to our comfort? In regard whereof, ſaith Iob, hauing the like experi-

ence,

ence, although he giue me ouer to death, yet will I for euer trust in him. And surely, great infidelitie (I see) it is to stagger in any thing that we desire of God, wee should rather fixe our whole trust & confidence in his arme, for it is strong to bring all things, yea, the most hard and doubtfull to happy effect. But flesh and blood often steppeth forth with vaine meanes, seeming to encounter the goodnes of God, making warre (as it were) with our faith, & drawing a dangerous doubt of this sweete presence of God, of his care, and readinesse to helpe vs, leaning vpon, & yelding confidence vnto things which are vaine, weake, friuolous, and as a broken reed, thinking thereby to be defended from dangers, and to bee relieued in afflictions. Thorough which vaine trust men often fal into more miserable distresse then before, and incurre daily new occasions of greater griefes. It behoueth vs therefore to be duely vigilant and heedful that we tempt not God with putting any vaine trust or hope in man, as principall work-

Flesh and blood often enimies to the goodnes of God.

ker of our good, although they may be meanes stirred vp by that louing God to worke good vnto his children. Trust not (saieth Dauid) no not in Princes, nor in the sonnes of men, because there is no helpe or health in them. And the Prophet Ieremie saieth: Cursed is hee that putteth his trust in man. For surely we can do the almightie no greater dishonour, then to put confidence in the helpe of his creatures; he is onely God, and he is a louing Father. He then needeth no partner to helpe any of his, and therefore of his loue he saith: Call vpon me, making no mention of calling on man, saint or angel. And hereof it is saide that he is a iealous God, he will not haue his glorie, his power & prouidence blemished with any other, or strange helpe. What helpe needed he to saue Daniel from the lions? The three children in the fire? What helpe craued he to bring the most huge multitude of Israel out of Egypt? And sith he of himselfe was able to performe these mightie things, who will doe him the iniurie as to thinke hee cannot

It is dishonour to God to trust in man.

perfourme any thing belonging to the release of man, without the aid of man? Let vs therefore trust in this mightie Iehouah, & giue faithfull credite vnto his promises, so shal we be sure that he wil fight for vs, help vs, and defend vs against al the calamities of this life, as the Prophet Esay saith: If we beleeue his worde, we haue obtained victorie already. Because (as S. Iohn saith) Our faith is the victorie that ouercommeth the worlde. Stephen being armed vp this faith in God without trusting in man, did ouercome the furies of his enemies, in such sort as they could not resist ỹ wisedome and spirit wherewith he spake. Dauid craued not the aid of man, no not of Saul the king, when he went to encounter the mightie Goliah, but he toke God to be his strength, hee sought no counsell of flesh and blood, but toke courage by the former experience he had of Gods presence, and of his aide, in killing the beare, and the lion, and in that trust strongly reposed in God, he went forth & cut off huge Goliahs head. Are not these exam-

ples ſufficient to worke in vs a truſt alſo in God alone, when wee are beſet with dangers, when we are pinched with want, when we are oppreſſed with enemies, when we are throwen downe with ſickneſſe, and when afflictions ſeeme to mat togither in vs? Oh it is the onely and ready meane to be releeued, to be defended, to be healed, and in all calamities comforted, not relying or reposing any hope of helth in humane aide, for that is it that darkneth the abſolute help of the higheſt, & cauſeſt vs to continue helpeleſſe when wee might bee holpen, poore when we might be releeued, & ſicke when we might be healed, only we are to vſe them, and accept as miniſters appointed of god for our helpe. And ſith that he that vouchſafeth to bee preſent with vs, to come vnto vs, to dwell with vs, is great, mightie, & ſtrong, exceeding all worldly & humane ſtrength as far as the light exceedeth darknes, & the truth falſhood: Let vs not depend vpō worldly coūſel, ſtrength, or promiſes, all which are as the wind for lightnes, and vanitie, and

like

like the waues of the sea for fickle inconstancie: The lesse therefore that we esteeme of them, and the lesse wee depend vppon them, so much the more is the loue, mercie, power, and strength of God in vs, and our sight the clearer and perfecter, to see the greate and admirable workes which he doeth for his children by his absolute power & prouidence. And euen then when wee be farthest from humane trust, then doth the Lorde discouer vnto our weakenesse the greatnesse of his most mightie power and strength, readie to worke our health, our comfort, and saluation: and when we thinke our selues most strong, most safe, and secure, by reason of the abundance of earthly meanes, euen then are we most weakest, in greatest danger, and our hope most of all frustrate. For the thinges of the world, which we hold and account most deare, most sweet, most likely to help, and to stande in time of necessitie, euen these things melt away, they faile, and leaue vs in miserie, and this in the iudgement of God, who cannot bee pleased

When we are farthest from humane aide, God is nearest, & when we trust most in man God is farthest off.

that wee ſhoulde forſake him and flie to theſe vaine helps, and ſo like miſerable wretches we ſtand helpleſſe both at the hands of God and man. It is a dangerous thing to make a God of the world, as they do who ſeeke their releefe and helpe of worldly meanes: which in deede deceiue many by the faire & ſweete ſhewe they make to carnall eyes: Vnder which glorious ſhew lurketh a dangerous euil, for therby is our fraile fleſh fondly ſeduced to hang that hope on the helples creature, which ought to be ſetled only on the helpfull creator. But this is wrought by the ſubtiltie of the father of al ſubtilties and lies, who bringeth men into ſuch a ſnare in afflictions, that they ſo long plũge themſelues therein, that at length they become deſperate of helpe, for this deceiuer ſheweth a thouſande glorious meanes whereby to releeue and comfort vs, which when they are put in execution, they are like vnto the apples of Aſphaltidis that grow neere the dead ſea, where Sodome and Gomorrha ſtood which haue a moſt faire hue, colour moſt delectable,

The deuill ſheweth many glorious meanes to ſeduce men to truſt in man.

delectable, and within nothing but filthie lothsome ashes: so haue these golden shews fruitles effects. And yet when we apprehend them, wee set no small store by them, reposing great hope in them and euen when we are beguiled with them, wee think that then we are safe inough, and haue many goodly meanes in store to help vs in whatsoeuer need neuer looking vp vnto God, from whence helpe onely commeth. Let vs nowe learne to cast away all hope and confidence in the things of this world, and let vs lay aside all the armour & weapon in which we haue hoped, for it appeareth plainly that it steeds vs nothing at all for our defence, but are lettes, whereby we are kept from repayring to God when danger appeareth. Let vs put on the armour of Dauid, whose weapon was onely his sure trust and confidence in God, who therby continually preserued him.

A prayer to God, that we may put our confidence in him, and not in man.

O My gracious God and louing Father, the fountaine of all helpe, succour, comfort, and consolation, I haue tasted ꝑ swæetnes of thy tender help whensoeuer I haue called on thæ. And forasmuch (my gracious God) as the naturall inclination of flesh & blood is most prone to craue the helpe of humane creatures, whereby oftentimes thy dær children are dangerously miscarried into a vaine hope and fleshly imagination, that visible meanes are more certaine, because they be before their corporall eies, then those infallible helps, comforts, and promises of thine, which are sæne onely with the eies of faith: Grant I humbly beseech thæ, ꝑ I may bee carefull to auoid this euill, whereon sathan setteth a glorious shew to deceiue ꝑ people, & by the craftie working of his ministers, hee withdraweth many frō their sincere faith and loyall duetie which they owe vnto thy diuine

maiestie

maiestie, in regarde that thou art the onely relæfe, comfort, and consolation, the prop, the stay, & sweet rest of such as betake them to thy sacred protection. Thou art the hil from whence descendeth, and most plentifully distilleth all blessings vpon thy children, the rocke on whom whosoeuer faithfully fixeth his footing, shall neuer faile nor be forsaken. Most wretched then are they that shall so rashly runne to the weake strength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of relæfe, to hope of comfort, and there to expect happie issue in any enterprise. It is (deere Father) most vaine hope, deceitfull allurings laid before the eies of the weake, to drawe them from thee, the authour of all mercie, truth, comfort and consolation. Wherfore (my God) sith thou art the father of all faithfull, and denielt them nothing necessarie for their outwarde or inwarde man, graunt that I be not so iniurious vnto thine honour, as to leaue thee and flie to creatures impotent and vnable to helpe themselues or o-

thers, but that I may onely dedicate all my hope vnto thy prouidence, power, and mercy onely, and commend al my troubles, miſeries, calamities, aduerſities, and croſſes whatſoeuer, vnto thee onely to bee releeued and comforted. Let me not ſo much as thinke that the hand of man can holde mee vp in the leaſt daunger. And yet (my God) ſith thou worketſt ſomtimes by means, though ſomtime without meanes, let me not refuſe the aide of man, whom it may pleaſe thee to raiſe and appoint for my good. And ſith they are not to bee conceiued with the carnall eie, who they are, let it pleaſe thee to lighten mine vnderſtanding, and graunt that I may receiue all and euery helpe, releefe, & comfort from man, as from thy ſelfe, not attributing any certaine aide to be in fleſh and blood. And ſhape in me (oh Lord) ſuch a ſincere courſe in all my proceedings, that in whatſoeuer trouble I fall, my ſure refuge may bee to fall downe before thee, humbly ſubmitting my caſe vnto thee: And Lord frame thou mine heart to diſpoſe of my

petitions

petitions in all my necessities, that I may according to my griefe thorough faith assure my selfe that I shall receiue comfort in thy good time, and that I may giue the whole praise vnto thee, that I haue bene releeued. Heare this, and graunt what I desire, for thy sons sake Christ Iesus.

O Lord increase my faith.

Comfortable counsell of the Pensiue man, to all that are distressed.

HIghly am I nowe to praise the Almightie for his mercie so infinite, wherein hee hath receiued me into his fauour, which I wel perceiue, though not by the outwarde releefe which I finde as yet, but by the presence of his diuine spirite, which inwardly comforteth me.

And as I haue found this speciall grace of his handes by the sweete Counsel of Hope, whom no doubt, he in his prouidence raised to ease my griefes, conceiued by my

my miſeries: ſo nowe I cannot but impart the profites of his ſacred conſolation to all ſuch as are diſtreſſed, to the ende that they ſtand not in anie deſpaire of their wiſhed comfort in time conuenient, but rather with mee they may learne to ſay with Dauid, Pſalm. 119.71. It is good for mee that the Lord afflicted me, for that I haue beene thereby ſtirred vp from many vanities to ſeeke my true conſolation in him. All croſſes (I ſee) turne to my reformation: and where before I was apt to controll euerie acte of the Lorde, wherein he touched mee with aduerſe things, I haue now learned of Dauid. 2. Sam. 16. 10. to ſay vnto my ſelfe, this euill falleth vpon me, for that God hath ſo decreed it. How dare I then ſay, why doth he ſo? I haue learned that al things worke togither for the beſt vnto them that loue God, Rom. 8. 28. Which thing was plainely ſeene in Ioſeph, whoſe vngodly brethren did ſell him into Egypt, thinking for his confuſion, who afterwardes was impriſoned two

yeares.

yeares in a strange countrey, where he had no friends, yet euen these crosses of his turned to his aduancement. Gen. 37. to chapter 41. And although the issue of al crosses tend not to the felicitie of this life, yet is the ende of them swæte, for thereby, if we be faithfull and patient, wee shall enter into the kingdome of heauen. Mark 10.21. Blessed is the man ỳ indureth temptation, for when he is tried he shall receiue the crowne of life, which the Lorde promised to them that loue him. Iam. 1.12. Affliction then turneth to the aduantage of Gods children, 2. Cor. 4. 8. 9. And therefore doth our louing father correct all his elect, yet so that hee may amend them: he casteth them down, but so as he may raise thē to greater dignity: he killeth them in this life, but so as hee may make them liue eternally: Therefore saith Esay, let our strength bee in hope and silence, whatsoeuer happeneth, and let vs quiet our selues, euen as our high master Christ did, who when hee was led to the slaughter, hee was as a lambe before the shearer:

yet

yet was hee Lorde of all, and disdained not to traine vs the way to life by his crosses and vndeserued death. He sendeth vs correction in this world in loue, that we should thereby take occasion to examine our selues, and finding our sins to deserue death, to iudge our selues worthy to die euerlastingly: so shal we escape the condemnation of the worlde, 2. Cor. 11, 32. Let vs therefore looke vnto Iesus the author and finisher of our faith, whoe for the ioy that was set before him, endured the crosse, and despised not the shame, and is set at the right hand of God. Heb. 2. Let vs consider this, and by his example indure all crosses, pouertie, sickneese, hunger, thirst, nakednesse, imprisonment, slaunders, reproches, buffettings, and other calamities, that our heauenly Father will lay vpon vs. And when wee haue sustained all that is possible, let vs account that wee are thereby yet vnworthie of the ioyes and endelesse glorie which he hath purchased for vs by his sufferings, Rom. 8. 18. Of which glorious inheri-

tance,

tance, euen our afflictions administreth vnto vs, and confirmeth in vs the greater hope. Rom. 5.4. Crosses kæpe vs the right way, when such as haue the worlde at will walke astray, and therefore sayeth Dauid, Before I was afflicted I went astray, but nowe I kæpe thy worde, Psalm. 119.67. Ieremie before the Lorde touched him, was like an vntamed Calfe. Such then is the vse of Gods corrections, that they kæpe men in awe that are in the way of life and reclayme them that wander out of the same. And to conclude, let no man thinke to attaine heauen by his tranquilitie in this life, by hauing what his heart can desire hære, let no man thinke that if he be heere full of pleasures, but he shall haue a time wherein he shall fast from them perforce. And let none be deceiued, Through manie tribulations wee must enter into Christes kingdome. Actes, 14. 22. Where, and in what case then are they, that the fulnesse of worldly pleasures doe make secure? What then anayleth the wealth of this

worlde?

worlde? What helpeth a wanton and secure life? Are they not the baits of hell? And hell the reward of worldly securitie? whose torments shall neuer haue end. The time then is ill bestowed which is spent in sinne, and delights of the flesh, for they are but as a shadow, they vanish quickly, and the paine is for euer. Contrariwise, the afflictions of the godlie in this life, howe grieuous and ignominious so euer they seeme, they are likewise short: but the end is sweete, and their ioyes shall be perpetuall, and the God of peace shall shortly tread satan vnder their feet. Rom. 16.20. What consolation haue the elect of God? How sweete is their hope of future felicitie? Who will disdaine to beare the burthen of affliction for a moment, to winne a crowne of blisse for euer? And who will not cast off all pleasures, and such like impediments which hinder the passage to that blessed estate, sith the vse of them is short, and rewarded with perpetuall euill? What man quaketh not to thinke of the paines prouided

uided for the wicked in hell? And who triumpheth not to thinke of the crowne the godly shall receiue in the last day? The rich man sung in his secure life heere, but Lazarus sighed, but their ends did discypher their estates, whether was the most happie. And when it was too late, the rich man would haue giuen all his worldly preferments and wealth, and haue cast away all his pleasures and delights, to haue beene excused a moment of time of his great and grieuous torments which hee indured, had hee knowen what would haue succeeded and haue happened vnto him after this life was ended. And on the contrarie, poore Lazarus would haue endured tenne thousande calamities more in this life than hee did, and that hee did with most meeke perseuerance to inioy the glorie whereof he was possessed after he was hence departed. Luke 16.22. Therefore my brethren afflicted, faint not, but stand like mẽ, incoũter with the crosses of this life like souldiers which expect renowme

by

by victorie: and dispute not with flesh and bloud, what ye should do when ye are tossed with the cruelties of this life, looking into other mens fortunes, disdaining your owne pouertie in regarde of their wealth, and wish not in your hearts to change with such as are full of all things, for your heauenlie father hath seene it expedient for you, to giue you that portion, bee it neuer so small, as a rich blessing, the earnest of an inheritance immortall. Though it be true that the Prophets of God haue maruelled to see the wicked flourish, and the godly to bee as men forsaken of the world. Ierem. 12.1. Euen this hath bin a great temptation to the most godlie, to se the wicked, the enemies of God in prosperitie, and his deare children in the deepe miseries of this life, which made godly Dauid to fret, and to say, he had cleansed his heart in vaine, for that he was punished daylie, and chastened euerie morning, and on the contrary, the wicked to flourish, to bee lustie and strong, & to come into no misfor-

tune

tune as other vertuous men doe, Psal.37. Let him that would herein be satisfied and comforted more at large, read the seuen and thirtieth Psalme, and Iob. 21.7,8,9. to 14. The Prophet Habakcuk in this, complayned vnto the Lord, saying: Why doest thou shew mee iniquitie, and cause me to beholde sorrow, Habak.1.3. Notwithstanding I crie vnto thee. But in this temptation bee not carried into conceit that the Lord doeth suffer these things to happen at aduenture, for he inricheth some for their greater punishment, and afflicteth other, and maketh poore, for their good & greater aduantage. Therefore doth it behoue the afflicted to turne their eies from such as prosper, and not to admire their felicitie, but to betake them to the almightie in humble and heartie prayer. Then shall they see and truly vnderstand the end of these that so flourish in this life, howe God setteth them in slipperie places, and vpon a sudden when they are in most iollitie, casteth them down into vtter desolation. So doe they

ſodainly fall, periſh, and come to a moſt fearefull ende, wherefore (I ſay) lift vp your hands that hang downe, and your weake knees, ſtande vp and bee ſtrong, eleuate your hearts vnto the heauens, touch the hem of Chriſts garment by faithfull praier, and he will lift you out of the deepe mire of your aduerſitie. Ye hee did Dauid in his diſtreſſe, who out of the deepe called on the name of the Lord, & was deliuered out of all his troubles. What was Dauid now the worſe for all his miſeries? What were the Apoſtles the worſe for their hunger, thirſt, nakednes, and perſecutions? What was Lazarus the worſe for his botches, pouertie, & ſickenes? Ioſeph for his ſlanders and impriſonment? Abel for the crueltie of his brother? Did they not by theſe their croſſes appeare to be the more noble, excellent, and more like vnto Chriſt, whoſe croſſe we muſt take vp and follow him, if we will with theſe men partake the crowne of euerlaſting glorie with him? Haue we then not cauſe to reioice and be merie.

rie in Christ, though wee suffer with him. Let not the losse or lacke of goods, slaunders, imprisonment, sickenesse, banishment, or death it selfe, remoue vs from a resolute relying on Gods almightie prouidence in all our miseries. If our goodes bee taken from vs, let vs say with Iob, Naked came we out of our mothers wombe, and naked wee shall goe hence, the Lorde giueth and taketh away, blessed bee his name for euer. If we be slaundered, let vs comfort vs with this, Blessed are yee when men speake euill of you for my sake. If we bee banished, let vs remember, We haue heere no continuing citie, but seeke one to come. If wee be sicke, let vs be mindful what the Apostle saith, Though the outwarde man perish, yet is our inner man renued daylie. Whosoeuer doeth thus patiently submit himselfe to beare the crosse, assuredly beleeuing that the Lorde will giue him ioy at the last (though no comfort appeare long time) hee surely and without all doubt, is the verie beloued childe of God. Oh blessed are they that

mourne,

mourne, for they ſhall receiue comfort. And therefore ſaieth Jeſus Chriſt, Take my yoke on you, and learne of mee that am meeke and lowly in heart, and you ſhall finde reſt for your ſoules. Whereby wee may learne, that although we ſuffer and indure all kind of troubles & torments of the bodie, as Chriſt himſelfe, and all his Apoſtles, prophets, and martyrs haue done before vs, yet haue wee aſſurance to haue reſt in our ſoules, wee ſhall haue peace of conſcience, and ioy in the holie Ghoſt, which all the tyrants in the world ſhall neuer be able to take from vs, Iohn. 16. 22. This hath bene the comfort of the children of God in all their troubles, when they haue had the peace of God in their hearts. Now let vs alwaies reioyce in the Lord, who is alwaies at hand to deliuer his elect from all ſorrowes, troubles, wrongs, miſeries, and calamities whatſoeuer. And let vs ſtay his leyſure, and waite with patience, til time of our deliuerance come.

A confession of our sinnes to God.

Most gracious God and everliuing Father, who art clære and cleane from spot and sinne: I most miserable and wicked wretch doe acknowledge and confesse that many and great are my sinnes, mine offences infinite, and my righteousnes like a most filthy and polluted cloath. If I should conceale mine iniquities, they would breake out against my will, and that to my greater shame: but alasse I cannot hide mine vnrighteousnes from thee: the corruptions of my proceedings heere in this life are manifest & filthy before men, much more knowen and odious before thee: who loathest whatsoeuer is euill and searchest out the secrets of all harts: thou beholdest the inwarde thoughts, and vncouerest the hidden parts within: and therefore euen against my selfe I will

confesse my sinnes, I will lay open mine iniquities, I will accuse my selfe before thee: I iudge and condemne my selfe worthie of death eternal: I deserue not to be accepted to come or to present my selfe before thy tribunall seat, but to be reiected, to be cast off as a filthie wretch, and neuer to bee receiued into fauour againe, and to rest as a reprobate and a castaway, who if I should not be reconciled into thy fauour againe in Christ thy Sonne, I shoulde wish the hils to couer me, and the mountains to fall vpon me to hide mee from thy maiestie: and therefore good Father I lay downe mine offences before thee by an open confession, that my sinnes are so great, so many and greeuous, that when I examine them, they are in number more then the haires of my heade, nay then the sand of the sea, which are impossible to be numbred: I accuse my selfe, and holde mee guiltie of manifest high treason against thee, and by the testimonie of mine own conscience, I iudge my selfe worthy of thy displeasure, yea Lord, I

cannot

cannot but vtterly condemne my
selfe to bee no more woorthie to be
called thy sonne, no more worthy
to be partaker of any of thy bles-
sings, but by the due desert of
mine euill and corrupt behauiour
to bee cast into vtter darkenesse,
where shall bee weeping and gna-
shing of teeth: and yet Lord, who
knoweth, or by examination can
finde out his iniquities at the full?
who can recite all the transgressi-
ons that he hath done? onely thus
much I must needes confesse, that
I haue sinned against thee, and
done euill in thy sight, that thou
onely mayest be approued iust, and
be acknowledged a most righteous
God, when thou hast vtterly con-
demned me for my sinnes: all men
oh Lord, all men are vanitie, there
is not one that doeth good, no not
one: we are all of vs borne in ini-
quitie, and in sinne haue our mo-
thers conceiued vs: and we misse-
rable and filthy as we are, doe day-
ly transgresse thy will, & do multi-
ply our transgressions continually:
and therfore I most filthy wretch
cannot but againe and againe, ac-

cuse, iudge and condemne my selfe to haue deserued thy iust displeasure with paines eternall, and yet such is thy fauour that thou woldest not that we should die in our sinnes, but vnfainedly to repent & come vnto thee, Oh good Father, what are we men, that we should be cleane, and he that is borne of a woman, that he should be iust: we haue all corrupted our wayes, and we haue all need of thee, and therefore I come vnto thee: accept me againe into thy fauour, that I may say, when my soule begon to slide, thy mercies oh Lord, did hold me vp.

O Lord increase my faith.

A prayer for Christian families.

Morning prayer.

O Almightie God, high and powerfull, faithfull and louing, we thy poore creatures full of weaknesse and sinne, become humble petitioners vnto thy maiestie, in the name of Jesus Christ thy deare sonne, and our sauiour and redeemer, that in him and for his sake, it may please thee to reform our corrupted thoughts, and impure affections wherein we rest so polluted, as neither our hearts, can conceyue, nor our tongues vtter anie thing as of our selues; which may not be rewarded rather in thy displeasure with punishment, then in thy loue with reliefe. And therefore deare father, in Jesus Christ wee come vnto thee, humblie beseeching thee, to frame our hearts aright, and our tongues to speake to thy glorie. That as thou deseruest aboue all to be praysed, for our continuall

comfort inwarde and outwarde for ſoule and bodie: So wee may bee taught both how to ſpeake to thine honour, and how to practiſe to our owne ſaluation, in the merites of thy ſonne in whom wee are ſaued, though damned in Adam: in him, wee haue free acceſſe vnto thee in faith, though barred and caſt from thee in Adam: in him we haue recouered thy loue, which we loſt in Adam: in him wee were forechoſen to ſaluation. And therefore in him, and for his ſake forgiue our ſinnes. And as by old Adam ſinne grewe in vs, and toke deepe root, to our confuſion: ſo in him let vs take hold anewe to our reſtitution. And as all things were curſed in the firſt: ſo let all things reſt bleſſed and ſanctified vnto vs in the ſecond. And as in and by the one wee were depriued of all conſolation, both of bodie and ſoule: ſo in the other, let vs inioy againe all things neceſſarie. For alas, moſt gracious father, without him wee are poore within, and without him not able to performe the leaſt dutie belonging vnto thee,

vnto

vnto our neighbors, or our selues, for to thee belongeth all honour, praise, and glorie, as vnto our creator, sauiour, and sanctifier, three in person, working our threefolde comfort. To our neighbours, belongeth our vnfeigned loue, as vnto our selues. And to our selues belongeth continual watchfulnesse, least that we be ouercome with ouermuch securitie, & so forget all duty required at our hands. And for that deare father we haue heerein sinned more greeuously than we can find out in our selues, pardon vs wholly in him that hath performed all things wholy for vs. And as thou seest our imperfections great, and al our power meere weakenesse, sanctifie hencefoorth our hearts, soules, and bodies, that our thoughts, cogitations and affections, may be all renued, that the olde man with his fruits may die in vs, and that the new man may appeare to be shaped in vs, by our renued liues, which may be testified by our godlinesse, faith, loue, mercie, patience, meekenesse, long suffering, watchfulnes,

knowledge, and ſincere affections, that howſoeuer heeretofore wee haue bin ſæne either this night, or at any time heeretofore giuen to vanities, idleneſſe, ſinne, ſecuritie, or any other apparant & reprooueable ſinne, we may hencefoorth looke vnto our actions, and be approoued not onely before thee, who iudgeſt our inward parts, but before men, who ſee onely the outward workes. And forasmuch, good father, as we while we ſtay heere muſt be expoſed, when the night is paſſed to the trauels of the day: and ſithe the day bringeth with it many daungers, be vnto vs this day our keeper, that we fall not into any danger, our director, that wee may walke aright, and our helper, that we want nothing. And bleſſe the indeuours of our mindes, the actions of our bodies, and ſanctifie our callings, that as wee rightly and as children reſembling thee our heauenly father in ſinceritie, may walke in our vocations, not puffed vp, either with pride, for that we can doe more or better then other men, or with diſpaire, for that

others

others goe before vs in ableneſſe, game, or skill. But let vs fal down before thee, not only this morning, but at all times of ȳ day, in heartie prayer, that thou wilt be vnto vs all in all in Christ, who hath purchased thee againe to vs, and redeemed vs againe vnto thy maiestie. And therefore, Lord, as we passe forth this morning into the wildernesse of this world, among the daungers lurking therein, be vnto vs our guide, and our strong refuge, least Sathan that wily enemie intrap vs to consent to sinne, or that any other euill annoy vs being weake, and soone become foyled in the field of our warfare. Blesse vs all (oh Lord) with thy grace, and all the rest of thy children, whome wee beseech thee to make togither with vs partakers of thy fauours, to the comfort of vs all, both heere and for euer, Amen.

O Lord increase my faith.

A praier for the Euening.

O Thy high, mightie, and merciſull Father, guide to all that feare thee, helper to all that ſeeke thee, and comforter of all that ſerue thee: we haue no excuſe whereby to free vs from condemnation, if thou reward vs according to the ſinnes wee haue committed againſt thee this day. For ſince the day appeared wherein we began to enter into the exerciſes of the bodie, we haue committed actuall euils, the fruits of our corrupt thoughts. And yet we cannot denie, but wee haue receyued manie bountifull gifts from thee and taſted infinitely of thy bleſſings euerie moment, not only of this preſent day paſt, but in euerie day of our corrupt liues. We haue beene made by thee, wee haue been ſanctified by thee, we haue bin fed by thee, we haue beene clothed by thee, & we are euen now preſerued by thee, & it is thou that giueſt vs euen now power to ſpeake, from thee we haue all that is good, and

of

of our selues all that is euil. From our selues proceedeth neither good thought, nor good worde, nor good worke, and therefore can wee not nowe behaue our selues as wee ought towardes thee: wee cannot honour thee, we cannot serue thee, we cannot pray vnto thee as obedient children, by reason of our corrupt imaginations, which tend to euil euermore. And yet, oh mercifull Father, wee bow our knees vnto thee, which yet is of thee: bow thou also our hearts, that we may not onely appeare outwardly to be humble, but inwardly: and let the sighs and continuall grones of our hearts, testifie our obedience, our repentance and humiliation before thee; to be in spirit and truth, as our outward actions appeare in sight. And sith when wee haue done all that wee can, wee cannot attaine vnto that perfection which wee owe in duetie to thee, accept the merits of Iesus Christ our most louing redeemer, who as hee was most willing and obedient, euen vnto the death of the crosse for vs: so Lord, let his me-

rits

make vs one againe with thee. And looke not vppon vs but in him, in whome as thou art well pleaſed, be pleaſed with vs in him. And howſoeuer wee may bee reiected, not onelie for this dayes ſinnes, but for the ſinnes yeſterday, yea, the ſinnes of all the time of our liues, which being heaped vppon vs in iudgement woulde preſſe vs downe to hell: yet ſith he hath cleanſed vs from all, forgiue vs all, and ſanctifie vs againe by thy holy ſpirit, which worketh in thine elect by his mercies. And as thy loue hath appeered towards vs in thy many outwarde bleſſings, both this day, and all our life in feeding vs, comforting vs, and defending vs from the ſnares and daungers which lie euerie where in our walkings: So let thy loue more and more appeare in feeding vs inwardly by grace, that wee may abounde in knowledge, in faith, in zeale, and all godlineſſe. And graunt that as we haue paſſed this day, and are brought by the courſe of times to the darkeneſſe of the night: So when the

end

end of our life shall approch by the course of our yeares to the darkenesse of the graue, we may be but thereby transferred from this mortall to immortall life, from this darkenesse to euerlasting light, and from these vaine delightes to the heauenly ioyes, purchased for vs by Christ. And while we liue heere as Pilgrimes in a strannge Countrey, farre from that euerlasting Citie, yelde vs in thy mercies in Christ, all inward and outwarde blessings, that to vs there be nothing wanting, neyther for our corporall or spirituall comfort. Blesse the workes of our handes, the thoughts of our hearts. Blesse our going foorth, and comming in, in our houses, and in the fieldes: blesse our callings, and sanctifie all our affections. And graunt that wee may still meditate righteousnes, and practise it. Giue vs victorie ouer all sinne and wickednesse, teach vs to heare and follow thy commaundements. Illuminate vs with heauenly light, and guide vs in thy truth. And as we are now come to the end of this

day.

day, as wee ſhall come to the end of this life: So conforme our obedience vnto thy will, that this night may bee proſperous, and without daunger vnto vs. And that wee may therein reſt without perill of bodie or ſoule, as in Chriſt wee ſhall reſt free after this life, from all perils, daungers, troubles, cares, want, feare, and all euill in the life to come.

O Lord increaſe our faith.

Conclude

Conclude both morning and euening Prayer thus.

AND forasmuch most mercifull and louing father, as we are of the company of the Church militant, and are members of thy sonne, togither with an vnknowen multitude dispersed ouer all the earth, who make vppe the number of thy children, and who are continually vexed, crossed, and afflicted, not onely generally in regarde we are of that Church, but particularly in regarde wee are thine: thy Church which is troubled with warre, sedition, persecution, and continuall slaunders, & euerie particular member thereof is assaulted with infinite calamities: assist vs (deere Father) in our prayers that wee may call to minde, and commend vnto thee the dangerous estates of that thy Church, and euerie member thereof, that we all feeling one anothers wants, may humbly beseech thee for supply, and grieue at the griefs of all, that thou mayest be appeased with all: and releeue, comfort,

defend

defend and teach all, that wee reſt not as thine enimies, who ſeeke to troble the peace of thy church, but as thy deare childzen, ſeeking by all meanes to preſerue and increaſe it. And therefore good Father in Ieſus Chriſt bleſſe all thy people, ſend downe thine holy ſpirite into all our hearts: teach vs all to feare thee, to ſerue thee, and to loue thee, and to imbzace one another in bzotherly kindnes in Ieſus Chriſt: ꝛ giue aide, ſuccour and aſſiſtance to all that are in diſtreſſe: and for that thou ſeeſt the daungers of the time, how like thy church is to fall into the hands of the wicked, take part with it oh Lozde, and in the name of thy deere ſonne defende it, and ſuppreſſe the vaine imagi-nations of thē that riſe vp againſt vs: and in their greateſt pride and pompe confound them, leaſt they ſay our hands haue preuailed: and keepe vs all in true obedience to thy Goſpell, and let vs all bring forth the fruits thereof; as a true teſtimonie of our obedience. And for as much as wee cannot per-form as of our ſelues, any thing to

answere our dueties as we ought without thou teach vs: Oh teach vs Lord by thy ministers and increase the number of thy sincere & painefull preachers, and let them be instructed by thee, and we by them from thee, that wee all may shape our liues according to thy will. Blesse oh Lorde thy magistrates, where thy Gospell is preached: blesse our Quene thy seruant Elizabeth, defend her and teach her, and conforme all her thoughts to thy glorie, and her workes to the good of thy church: direct such as thou hast placed counsellors vnto her, giue them wisedome frō aboue, giue them knowledge, giue them vpright hearts, that they may doe al things to the good of thy church. And sith nothing can prosper without thou prosper it, prosper all our callings, and blesse our hands, and our procedings against the man of sinne, sanctifie vs all and our thoughtes, that thou maiest bee truely honoured, and wee stil defended in truth through Christ.

Our Father which art, &c.

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A PROGRESSE of Pietie,

Being the third part of the *Penſiue mans Practiſe*,

OR,

The Harbour of Heauenly hearts eaſe, to recreate the afflicted Soules of all ſuch as are ſhut vp in any inward or outward affliction.

By Iohn Norden.

Continue in prayer. Rom. 12.

LONDON,
Printed by Arn. Hatfield for *Felix Norton, and are to be ſold in* Paules Church-yard at the ſigne of the Parrot.
1600.

TO THE MOST famous Christian Queene *Elizabeth, by Gods especiall* fauour, Queene of England, Fraunce, and Ireland, defender of Gods eternall truth.

YOVR MAiesties most gracious acceptance of a poore former trauaile of mine, *The Mirror of the multitude* (my most deerely beloued soueraigne) emboldeneth mee, once againe in all loyal obedience, humbly to beseech the same to affoord the like gracious

acceptance of this *Progreſſe vnto heauenly hearts eaſe*: which although it might haue carried a more baſe Title in regarde of myne vnworthines, yet conſidering the courſe of the treatiſe, and the eſtate of the time, whoſe happineſſe and hearts eaſe, is of ſome cenſured after the quantitie and qualitie of euerie particular mans worldly felicitie, I thought it not vnfitte, vnder your maieſties moſt royall protection, to giue it that title, for that it leadeth vnto the true peace of the inner man: who (howſoeuer the bodie in bodily things, fare in this life,) ought onely to be comfor-

ted

ted and eaſed with the due cõtemplation of Gods moſt diuine loue, ready helpe, and prouident regard of our inwarde and outwarde miſeries, wherewith wee cannot but be touched in ſome meaſure while we liue heere.

And becauſe wee haue heere no continuing Citie, but ſeeke one to come, it behoueth vs to goe out of the camp of theſe worldly cares, and take our progreſſe in the way of pietie, vnto that heauenly harbour, where we ſhal reſt through the aſſurance of Gods loue towards vs, in this life, inwardly indued with ſuch eaſe of the heart, and peace of conſcience, that

whatsoeuer affliction or crosse, thwart our endeuors, yet shall we rest as the Saints of God, in a heauenly harts ease, vntill we come to that heauenly Citie, new Ierusalem, where we shall haue full fruition of all happie and heauenly harts ease for euer.

Now for as much, most deere Queene, as that your gracious lenitie, affoordeth acceptance vnto the least shew of loyall loue, thereby inciting manie to shewe themselues willing, to present their trauels vnto your sacred view: I the worst and vnworthiest, in all humilitie presume to reach out the hand of my hartie zeale, and

vnfained

vnfained loue, to bee laide euen vnder the feete of your moſt ſacred will and diſpoſition: And would thinke me your moſt happieſt poore ſubiect, might it pleaſe your Maieſtie fauourably to accept this my poore Progreſſe.

Your Maieſties moſt happie ſubiect in ſeeing your gratious daies, whoſe ende God grant I neuer ſee,

Iohn Norden.

The Authours Prayer which he vſed in the performing of this worke.

O H mercifull and wiſe God, what am I that I ſhould take thy word into my mouth? That I ſhoulde vndertake to celebrate the prayſes of thy name, beeing a man of polluted lips, of a defiled hart, and of a corrupt conuerſation before thee.

I do acknowledge againſt my ſelfe (good Father) that I deſerue not to be heard when I cry. ſo ignorant am I of my ſelfe, vnable rightly to pray for my ſelfe, but rather to be reiected: and eſpecially preſuming to ſet downe rules and directions to teach others to pray.

But

But all in humility (my good God) I enter into thy presence, craving pardon for my sins, and thy directions in my proceedings, who saidst vnto Dauid, Open thy mouth, and I will fill it, *oh fill me with thy diuine knowledge, & I shall be filled, & shew thy glory to posterities. Thou that saidst vnto* Paul, My grace is sufficient for thee, *assist me with that grace, and enable me to performe those things through the strength thereof, which in loue of thee I haue conceiued, & in thy feare haue purposed to publish, to the glory, and comfort of thy children. Amen.*

O Lord increase my faith.

A Pſalme wherin is ſet forth the loue of GOD towards vs, wherein he accepteth vs to come vnto him, for whatſoeuer we need: fit at all times to be ſung.

O What a ioyfull thing it is
to ſing vnto his praiſe:
Who louingly imbraceth his,
and guides them in his waies?

He calleth ſuch as are oppreſt,
And helpes them by his might,
The poore oppreſſed gaine them reſt,
the wronged haue their right.

O come therefore, and let vs fall
and humble vs on knee,
In heartie zeale, and then he ſhall
of bond-men make vs free.

His mercies great and manifold,
forthwith he will extend:
His fauours far ſurpaſſe the gold,
whoſe glorie ſhall haue end.

Let vs therefore ſing out in zeale,
that people all may know:

That

That he to his doth ſtill reueale,
his ſecrets here below.

His heauenly harts eaſe they ſhall find
who do performe his will.
But worldly men continue blind
vainely conceited ſtill.

O teach vs Lord, teach vs in loue,
what we ſhould doe and ſay,
Giue vs direction from aboue,
how we ſhould rightly pray.

That we to thee may honour giue,
and to our children ſhow,
How thou thy ſeruants doſt releeue
that want thine aide below.

I

A motion to Prayer, that God by his holy Spirit wil teach vs how to pray.

LET vs consider how willing and ready our good god is to hearken vnto the desires of all such as hunger & thirst for the riches of his grace, without which such is our pouerty, That we know not what to aske as we ought: But the spirit helpeth our infirmities, & maketh request for vs with sighes, which cannot bee expressed. And although that flesh and bloud bee so corrupt, that it alwaies groueleth on the puddle of worldly cares and the better part, namely the inner man, in the meane time is forgotten, and standeth indangered to fall into many euils, yet hauing the earnest of the spirite, wee may boldly come vnto our GOD, who hath promised to sende the same: if wee aske it at his hands, he

God is willing & ready to giue his spirit to them that pray for it. We know not what to aske without the spirite. Rom. 8. 26. 27.

Flesh and blood ignorant of things necessarie to be praied for. 2. Cor. 1. 2 & 5. 5.

he will giue it in such aboundance and full measure, that by the vertue thereof we shall be able to pray according to the will of God. This is the cōforter which Christ promised to send vnto vs, euen the holy ghost, which should teach vs all things. And without it wee know nothing. And alas what were it for vs to fall downe before God in most reuerent outwarde maner, pouring forth a huge heape of words from the lippes, not hauing this inward director: Surely it were but to spende time to no purpose: It is the Spirite that cryeth in our hearts, Abba father. The spirite of man knoweth onelie the things that are of man: but the Spirite of God knoweth and desireth the things that are of GOD. And the naturall man perceiueth not the things of the spirite of God, for they are foolishnesse vnto him. But hee that hath the spirite of God, hee discerneth all things. Let vs therefore pray in the holy Ghost, let vs pray alwayes with all manner prayer and supplications in the Spirite.

Rom 8.17. The spirit of God the promised comforter. Iohn 14. 26.

Words without the spirit of God are vaine.

The effect of the spirit.

The spirit of man vnderstandeth onely outward things 1 Cor. 2.11. vers 14.15.

The spirit of God discerneth all things Iud. 10. Eph. 6.1.

And

And let vs pray continually for the ayde of this sacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requisite to the due performance of this godly exercise.

The Prayer for the ayde of Gods Spirit.

FOr as much (deare Father) as euerie man liuing is of himselfe before thee as a Beast, neither knowing thee, nor the things concerning their owne duties vnto thee, I, as one of the most peruerse, filthy and corrupt, do here humble my selfe before thee, begging at thy handes that which thou hast promised to giue vnto as many as aske it of thee, thine holy spirit, that sacred comforter, which reuealeth thee and thy will to the simple and ignorant, which also stirreth vp the mindes and inward affections of thy children to call vpon thee, it pre-

prepareth the hearts, and openeth the mouthes of thy children, to celebrate thy name. Beſtow it therfore good father, beſtow it vpon mee thy poore creature, and vpon all thy children. And graunt that although all of vs are of corrupt affections, and of polluted lippes, yet we may bee beſprinkled with that heauenly Iſope, that wee therby may haue our harts cleanſed from the corrupt affections of the world, and the eyes of our vnderſtanding opened, that wee may ſee the good things that we ſhould aſke, that our feet which are fettered with the cares of vain things, may be ſet at libertie, that we may walk the right way vnto the kingdome of heauen, that the hands of our ſoules, may apprehende and take hold of the riches and righteouſneſſe of thy ſon Chriſt Ieſus: And that by the aide of the ſame ſpirit, we may caſt off all impediments, lets, & incumbrances that detaine vs from comming vnto thee. Sanctifie mee within and without, waſh mee and I ſhall be whiter then ſnowe. Let thy truth

and

and thy spirit meet togither in my soule, that my prayer may enter into thy presence. And that thine eares may incline vnto my humble petitions: so shall I declare thy louing kindnesse in the morning, and thy truth in the night.

Thou knowest whereof we bee made, thou forgettest not that wee are but dust, & vnprofitable people; not fitte, apt, or able of our selues to pray vnto thee, or praise thy name.

Wherefore good father, enlighten vs and teach our harts rightly to conceiue, and our tongues freely to speake, what may bee to thy glory and our comfort: allure vs to seeke thee, and graunt that our harts may reioyce in thee, and that wee may liue and die in thee Amen.

Let vs now seeke the Lorde, let vs seeke his strength, yea, let vs seeke his face continually. *Psal.* 105. 4.

O Lord increase our faith.

A mo-

A motion to prayer for Queene Elizabeth.

As the Prince is, ſo are the people.

FOrasmuch as experience it ſelfe teacheth, that as an euil prince drawethe the greateſt part of his ſubiects vnto the ſame profeſſion & courſe of life which ỹ Prince profeſſeth & taketh, & ſo the Prince and people as it were bound vnto ſinne, paſſe togither in the way of death: ſo the good and godly prince, both by good example of life, and by ſacred lawes, inticeth and winneth his people to the heauenly courſe which tendeth to the obtayning of freedome of ſoule and bodie to life eternall. And as the former is ſent in iudgement vnto a people for their puniſhment, and his long continuance to be lamented, ſo is the other giuen as a bleſſing, and a moſt ſpeciall token of the loue of God, for whoſe long and proſperous raigne euery ſubiect is in duetie

Queene Elizabeth was giuen a token of Gods loue.

tie bound louingly, zealously and faithfully, to pray vnto God.

If so, what haue we to say, what haue wee to do, and what haue we to thinke of our gracious Queene, chosen of the Lord himselfe, and miraculously preserued, and louingly giuen vs for our most speciall good, by whom wee haue the freedome and liberty of the Gospel, which is the path to our heauenly hearts ease, which before her dayes we knowe was stopt vp with the briars and thornes of persecution and death, and nowe layde open againe as a most euident token that the Lord by her sacred gouernment will leade the people through the wildernes of al the diuisions, hurlburlies, & tumults in this world, and to that end hath raised vp many zealous, graue, and religious Councellors, and godly ministers, who do direct the whole progresse and marching on of her obedient people in the pathe of a godly profession of the word of God, whereby at length they shall come to that pleasant land of knowledge, where they shall euen in this life enioy the

The blessings that we haue by Queene Elizabeth.

the heauenly hearts ease, the peace of a good conscience without prooke. Therefore it is most expedient that we should call to mind our duties which we owe vnto her Maiesty, not only in regard of the commandement, which Paule setteth downe to Timothy, That supplications, praiers, intercessions, and giuing of thanks, should be made for kings, & such as are in authoritie: but also in regard of the daily experience of hir most sacred gouernmēt, which is such and so gracious, as the like benefite hath not beene extended to anie nation before vs. And therefore, that we may auoid negligence in that behalfe, let vs according to the former counsell of Paule, praie for her Maiesties prosperous continuance amongst vs. Let vs make intercession for her perseueraunce and going on, in her sacred duetie to God, as she hath begunne, and that hee will preuent the cuils which hir aduersaries malitiously pretend against her. And finallie, let vs giue thankes for her so long comfortable being our nursing mother, that she

We must haue consideration of our duties to our gracious Queene for many causes.

1. Tim. 2. 1, 2.

No nation hath had like benefits as England hath had, not only of the Gospell, but long peace.

We must pray for our gracious Queene that God will blesse her with all comforts.

shæ may so continue (if it please God) to the shutting vp, and finishing of all time vpon the earth, that she with vs, and we with her may mæt our sauiour Christ Iesus togither in the cloudes, when we shall inioy our absolute hearts ease in heauen.

If we consider the perillous estate of our time wherein wæ line, and the danger of our dayes, wæ shall finde great occasion to humble our selues before the Lord in prayer for her, that the bright beames of his fauour may shine vnto vs euen in her (who as wee sæ) hungreth and thirsteth for the peace, comfort, and good of vs her people, who being taken from vs, we know not whither the Lorde will send vs (in regard of our forgetting his so great a benefite in her) a Dauid or a Saul: and therefore it behoueth vs to pray that God wil lengthen her dayes vpon the earth, for the further comforte of his Church.

The peril of our time giueth vs occasion to pray for Queene Elizabeth.

An especiall cause to pray for Queene Elizabeth.

If wee looke into the present estate of our neighbours in forraine parts, it will (if wee be not care-

The dangers of forraine countries.

Giue vs cause also to pray for Queene Elizabeth.

careleſſe ſtrike vs with terror, leſt that God for our ſinnes ſhould alſo turne our peace into warre, our plenty into want, and our comfort in her to miſerie and trouble by forraine enemies.

Let this and many other deepe occaſions, carrie vs into a deſire to crie vnto our God for his continuall loue towardes her, whoſe proſperity is ours, whoſe health is our happines, and whoſe countenance is our comfort. The right hand of the King of kings hold her vp.

The Prayer for the Queene.

Mr omnipotent and mightie God, that gouerneſt Kings & kingdomes, whoſe power exceedeth the power of all potentates of the earth, we acknowledge thy mercy, we commend thy wiſedome, & praiſe thy mighty power: in that thou haſt ſo like a louing father,

father established the peace of thy church here in this our land: and in that thou hast cast out the aduersaries of Israell, and planted vs as thine owne people in their steedes. Which waightie worke (O good Father) such is thy strength, that thou hast enabled thine handmaid, not by tyrannie, but by truth: not by crueltie, but by louing kindnes, to establish in this our realme: who hath confirmed the same to thy obedience: and hath reduced manie of thine aduersaries from disobeying thee, to loue thee, from not knowing thee, to serue thee. And therefore, good father, we magnifie thy name, we extol thee with praise.

And so much the more, good father, because she hath through thee ouercomen backe our enimies, & in thy name, and by thy power, troden downe such as rose vp against her and vs: and aboue all, for that vnder her we haue tasted how sweete, louing, and comfortable thou art towardes vs. And thy fame in her hath spread from one nation to another people, yea from one ende of the earth to the other: & all the na-

tions of the world doe ſee and conſider that great is her God, for the wonders that thou haſt done for hir, are marueilous in the eies euen of her enimies: for when men roſe vp againſt her, they preuayled not, but ſtumbled and fell. The experience of thy continuall fauour encreaſeth yet dayly, euen to thy perpetuall praiſe. Wherefore good father, be ſtill mindfull of her, and bleſſe vs in her, continue thy louing kindnes, and make her dayes ioyfull that ſhe may ſee the increaſe of thy glorie to ſhine in this lande, as the Sun in his ſtrength. And let her foes be beaten downe on all ſides, let not one of them be able to ſtand in her preſence: graunt her continuall peace and true happines, gouerne her will, and ſanctifie her affections, and beautifie her crowne with the glorious ornaments of godlineſſe, of wiſedome, of knowledge, of faith, of zeale, and true humilitie before thee, that ſhe may continue a ſpectacle of ſincerities to all poſterities. And that the Princes of the earth may ſee her godly proceedings, and in a godly emu-

emulation, endeuour more & more to followe her good and gracious example. And let all her people practise euermore to serue thee, and to celebrate thine euerlasting praises in her behalfe. Hearken vnto her from heauen, and vnto vs for her, behold her from aboue, and graunt that she may openly confesse, that all her strength, al her comfort and saluation comes from thee. Thou art her strength, thou art her castle, thou art the author of hir perpetuall safety.

Giue vnto hir thy iudgements, O Lorde, and thy righteousnesse vnto her counsell, that they may iudge thy people with righteousnesse, and thy folke with equitie.

O lette the mountaines bring peace, and the little hils righteousnesse vnto thy people. Let there be no decay, no leading into captiuity, nor any cause of lamentation in our land: but let thy truth preuaile: let thy peace continue, and let her godly procedings take effect vnder thee to the gracious gouerning of all thy people. Let thy word breake forth, and the glori-

ous beames ther of ſhine forth, and baniſh the obſtinate and ſtifnecked ignorance of ſuch as delight in vanities. And to this end (good Father) exalt thine annointed, let thy hand aſſiſt her, and thy right arme hold her vp. And let not her foes preuayle againſt her: So ſhall ſhe ſing forth thy praiſe, and wee her people for euermore giue thankes vnto thee, for thy louing hand and fauorable care of her ſauing health. Amen.

O Lord increaſe our faith.

A praiſe for her Maieſties moſt gracious gouernement.

REioyce O England bleſt,
Forget thee not to ſing:
Sing out her praiſe that brought thee
from God thy mightie king.

Our God and mightie king,
our comforts hath renewde,
Elizabeth our Queene did bring,
his word with peace endewde.

His

His word with peace and loue,
she planted, and it stands:
Her helper was the King aboue,
she brings it from his hands.

She brings it from his hand,
his counsell and decree:
That she a Hester in this land,
should set his children free.

None ruleth here but she,
her heauenly guide doth show:
How all things should decreed be,
to comfort high and low.

Oh sing then high and low,
giue praise vnto the king,
That made her Queene: none but a foe
but will her praises sing.

All praises let vs sing,
To King of kings aboue:
Who sent Elizabeth to bring,
so sweete a taste of loue.

A ſhort prayer for the Queene.

H Lord almightie, king all ſufficient, the gouernor, preſeruer & continual protector of Princes, to whoſe deci & will all kings of the earth are ſubiect, looke in mercy & fauor vpon the eſtate of thy ſeruant our Queene Elizabeth. Be vnto her a ſafe refuge in al times of danger, and let thine holy ſpirit be vnto her a continuall guide of all her imaginations, actions, and proceedings: And for as much as thou beholdeſt the preſent danger of the eſtate of vs thy little flocke of this Realme, in that the enemie of thy Sonnes Goſpell, vaunteth himſelfe againſt vs, thy poore people, and againſt her our defender vnder thee. Be both to her and vs a tower of ſtrength, and fight thou with them that fight againſt her and vs, and bee with our armies

when

whensoeuer they shall encounter the aduersarie, that thee thy seruant, and we thy people her subiectes, may still shewe our selues thankefull vnto thee for thy protection, and couet more and more to serue thee in all trueth and holy zeale as becomes vs in all things: grant these things (good Father) in the merits of Iesus Christ our Sauiour, in whome as thou arte well pleased, be pleased to bielle, preserue, and direct our Quæne, to comfort, defend & support vs, and eyther to bring our enemies to a perfect peace, in embracing thy truth with vs, or to confound their deuises and power for euer. Amen.

O Lord increase our faith.

A short confession of our sinnes.

MOst gracious God, and louing Father in Iesus Christ, pure and holie, I confesse vnto thee mine vnrighteous-

nes which maketh me vnworthie to come before thee, not onely in regarde of mine originall corruption, which I traduced from disobedient Adam: But in regard of my continuall sinnes, and actuall euilles which I daily commit against thee, whereby I cannot but become offensiue vnto thee, and euer loathsome in thy sacred eyes. But alasse such is mine estate, being considered, as it is in and of my selfe, that I can bring foorth no better fruits, than the tree of Adams disobedience, whose rootes as they are sinne, so beare they sin in me, and consequently procure death and destruction.

But deare Father, as by Adam sinne entred and tooke hold of himselfe and all his posteritie: So by thy sonne wee are all iustified by our adoption into his righteousnesse of thy free loue: If wee take hold of thy promises in him, and become obedient as he is obedient vnto thee. And therefore deare Father, howsoeuer our corruptions as they are in vs, of our selues haue bewrapped vs in bondage to

sinne

sinne and death, let thy Sonnes merits be vnto vs a sufficient ransome for our euerlasting libertie, not onely to come freely vnto the throne of thy grace, but in the end to obtaine the ioyes eternall with him in heauen, Amen.

O Lord increase our faith.

A motion to a prayer for the forgiuenesse of our sinnes.

HAuing thus cast our selues downe before our God in true humilitie, wherein we haue acknowledged that we are so polluted with sins, and so tied with the chaines of death, that there is no euasion or meane in our selues, or by our selues to escape the snares of Sathan, that lurketh like a roaring Lyon, seeking whom he may deuoure. We must now endeuor to finde out the meane, how to be made at one

We muſt ſeeke how to be reconciled to god.

with, and be reconciled to our God againe. Wherein thus much wee are firſt to conſider, that as by Adam all men haue ſinned, and haue deſerued death by ſinne: euen ſo by Chriſt wee are cleanſed from ſinne, and ſtand againe in the fauour of God the Father by faith in him: Whome alſo wee haue to be an Aduocate to God our heauenly Father, and he it is that obtaineth pardon for all our ſinnes. It is the paſſion & moſt innocent death of Ieſus Chriſt, the immaculate Lambe, which is a ſufficient reconciliation for our offences. And therefore he ſaith, If any man ſinne, hee hath an Aduocate with the Father, euen Ieſus Chriſt the righteous. That is, if any man acknowledge his offences truely before God, and that he is ſinfull, impure and corrupt, and doeth faithfully ſubmit himſelfe vnto the fauour of God in Chriſt, without ſtanding to iuſtifie himſelfe righteous.

Chriſt reconcileth vs to God our offended heauenly father.

Who hath the benefit of Chriſts death.

Such a one hath the benefit of Chriſts death, and ſuch a one ſhall bee partaker of the deſertes of Chriſt: wherein hee ſhall obtaine pardon for all his ſinnes. But he

that

that will not thus throw himselfe downe before the Lorde, and crie out against his owne vnworthienesse, and say that hee is a sinner, and vnable of himselfe to obtaine remission of sins, there is no place of mercy for such a one. For Christ came to call, not the righteous, such as were in their owne conceit, holy pure, iust, and without sinne, but sinners (such as did so confesse and acknowledge themselues) to repentaunce. Such sinners as are sorie for their sinnes, and repent them of their euils: such Christ himselfe calleth, saying, Come vnto me all ye that labour, and are heauy laden, and I will ease you. Our God is patient, and would haue no man perish, but would that all men shoulde come to repentance. And therefore hee sent his Sonne Christ Jesus, to giue himselfe a ransome for all that repent and truely beleeue in him.

Mar. 19. 13. 1. Tim. 1. 5.

Whom Christ came to call.

2. Pet. 3. 9.

Mat. 1. 28.

We were in bondage and captiuitie, and he most frankly tooke vpon him to raunsome vs with a great price, euen his bloud, which bloud he shed for many, for the remission of sinnes: not for al, but for such as

Christ is our ransome. Mat. 26. 28.

as truely repent and amend their liues: for they that runne on still in their sinnes, howsoeuer they flatter themselues, they are left vnto themselues, and the merites of Christ worke not for them: his death to them is none aduantage. And we therefore must take heed, least that wee deceiue our selues with this, that hee is the Lambe of God that taketh away the sins of the world. And that thereby euery man in the world is so included, and euery mans sinnes by him so taken away without repentance, that we haue scope to sinne, because hee taketh it away. But we must take hold of his merits by faith, which faith will worke in vs a detestation of sinne, and a desire to reforme euill in our selues, and to be reconciled vnto God in amendment of life. For it appeares that the whole worlde was polluted and defiled with sin, and that the whole worlde needed a meane to be cured of that great miserie, and to that ende came Christ, euen to saue all that repent and beleeue the Gospell: to such is the glad tidings of

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ohn. 1. 19.

he effects
f faith.

The whole
orld was
lead in sin.

saluā-

saluation sent, as well vnto the Gentile, as to the Iewe, to the bond, as to the free, to all people and nations of the world, Wherein appeared the vnspeakeable loue of God, not that we loued him first, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes: it was he that bare our sinnes in his bodie on the tree, that being dead to sinne, should liue in righteousnesse, by whose stripes wee are healed.

All are called to saluation. 1.Iohn.3 10

1.Pet. 2. 22.

Being then healed of this deadly euill, euen of death it selfe, let vs speedily repent vnto our good God in heartie repentance, casting aside and giuing ouer all the deceitfull workes of darkenesse: and let vs pray that he will vouchsafe vs forgiuenes of our sins, wherein of long time we haue liued. Let vs bee earnestly sorie that wee haue spent the time past of our liues, after the lustes of the Gentiles, licentiously and wickedly, in wantonnes, in lustes, in drunkennes, gluttony, couetousnes, and in abhominable Idolatrie. To day if wee will heare his voyce, let vs not harden our hearts;

How wee must repent.

But

But hauing laide open our weakenesse and infirmities, with an ardent desire to reforme our liues: let vs boldly approach vnto our mercifull God, who seeing vs a far off, namely, vnfainedly purposing to amend our liues, he wil come with his spirit and meete vs, and will embrace vs with the armes of his loue, and will put on vs the robes of his owne righteousnes. Loe his mercie is from generation to generation to them that feare him. And therefore let vs feare no more, for we are freely iustified by grace, thorough the redemptiō that is in Christ Iesus, whom God hath set foorth to be a reconciliation through faith in his blood, to declare his righteousnesse by the forgiuenes of our sinnes that are passed.

God is readie to receiue vs if we vnfainedly repent.

Luke 15. 20.

Ro 3.24.25.

Luke.1.50.

O let vs not therefore despise the riches of his bountifulnesse and patience, and long suffering, knowing that the bountifulnesse of God leadeth vs to repentance. Let vs fall downe before him therefore, and hee will heaue vs vp, let vs crie out, and he will heare vs, let vs flie vnto him, and he wil come and meete vs, and

Rom.2.4.

God readinesse to receiue vs.

imbrace

imbrace vs. If our sinnes were as red as scarlet, he will make them as white as snowe. Therefore wil euery man that is godly make his praier vnto him, in a time when he may be found. The Lord redeemeth the soules of his seruants, and none that trusteth in him shall perish. I should haue fainted, but that I beleeued to see the goodnesse of the Lord in the lande of the liuing. Psalm.27,13. Psalm. 32.6. Psal 34.22.

The Prayer for the forgiuenesse of sinnes.

O God of my saluation, I haue acknowledged my sins vnto thee, I haue not hidden mine iniquities. For thus (my good God) I thought, I will confesse my wickednes against my selfe vnto thee O Lord, forgiue the punishment of my sins, vnto thee O Lord, I cry, O my strength be not far from me least that if thou answere me not, I be like them that go downe vnto the pit.

Remem-

Remember not the ſins of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodnes ſake remember thou me: gracious & righteous thou art, and thou teacheſt ſinners in the way. O turne thy face towardes mee, let thy louing fauour and mercie euermoze be extended, foz I am miſerable, ſinfull, and poze. And I come vnto thee the fountaine of all helpe, forgiue my ſins, waſh mee, and I ſhall bee cleane, let mee taſte of thy olde louing kindneſſe, who haſt euer beene readie to forgiue, euer readie to helpe, ready to receiue the cõplaint of the poze, readie to receiue the miſerable, to imbrace them that returne from their euill waies, as appeareth by Dauid, by Peter, by Marie Magdalen, and many other, who repenting their ſinnes, haue found fauor. Our fathers called vpon thee, and thou didſt heare them, they truſted in thee, and were deliuered, they depended vpon thee, & were not confounded. Wherefoze haue mercie vpon me O God, haue mercie vpon me, according to thy great

mercies,

mercies, & according to the multitude of thy compassions doe away mine iniquities. O cleanse me from my secret sins, & couer my knowne sins with the righteousnes of thy son, remoue mine iniquities farre away from mee, and be not angrie with thy seruant for euer. O enter not into iudgement with mee, for if no flesh before thee be iustified, what shall become of me, who haue so highly sinned?

Lord, my God, full of mercie, I appeale vnto thee, I flie vnto thee, I rest vpon thee, leaue thy displeasure against mee, and howsoeuer weake and vnable I bee to stande in thy presence, oh let thy spirit of strength hold mee vp, and say vnto me, fear not, for my grace is sufficient for thee. I take hold vpon thy loue, and I rest vppon thy fauour in Christ, reiect mee not, though there bee no good in mee, powre downe that absolute good thing, euen thy grace, and let it direct me to amendment of my corrupt life.

Thou hast said that thou art wel pleased in Christ thy sonne: in him

him be thou alſo pleaſed with me, and receiue me againe into thy loue through his merits, by whome euerie ſinner receiueth free acceſſe vnto thee. And although I for my parte (moſt louing God) bee a veſſel full of faults and filthines, although I be no more worthy to be called thy Sonne, although I bee a ſeruant moſt vnprofitable, yea, a withered and ſtarued braunch (who haue loſt the quickeneſſe and vigor of thy bleſſed ſpirit, and am good of mine owne proper nature, for nothing but for the fire. Yet, good Father, haue mercie vppon me, haue patience with me, caſt me not from thee, but rather indue me againe with a newe ſpirit, and a liuely feeling of thy pleaſure, and will, and ableneſſe to do thereafter, that I may fill vp the reſidue of my dayes in ſinceritie, in holineſſe, in righteouſneſſe, and in the due ſeruice of thee, in faith vnfayned, and in all ſingleneſſe of heart, and ſoule, that from henceforth, in ſtede of ſtraying from thee, I may dwell, and be ſhrowded vnder the ſhadow of thy wings, that in

ſtede

steede of sinne, which heretofore hath miscarried me, I may imbrace pietie, godlines, and true zeale: and instede of ignorance, whereby I haue gone so long astray, I may take hold of the knowledge of thy sauing truth. And let it bee as a lanterne vnto my feete, and a light vnto my paths, that so I may rest safe in thee, through a liuely faith which neuer deceiueth. And grant that I may carefully perfourme what thou likest, howsoeuer disliking it be to me, and may watchfully auoyde what thou loathest, howsoeuer liking it bee vnto mee. For I acknowledge good Father, that flesh and blood sauor nothing of the things belonging vnto saluation: but I waite in the spirite for thy louing kindnes and mercy promised in Christ thy Sonne, in whom I am bold with deepe sighes of the hart to crie, Lord forgiue mine offences, remit mine iniquities, couer my sins, and lay not my former euils vnto my charge.

God Father, giue the knowledge of saluation vnto mee, and to all thy people, by the remission of our

our ſinnes, through the bowels of thy tender mercies, that we may perceiue in our mindes both comfort, peace, and gladnes of thy holy ſpirit, which may begin a new life in vs, pleaſing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, ſtriuing with thy diuine pleaſure, and reſtore againe in vs the image of thy diuine light, which was loſt, that being thus inwardly renued in our minds, we may reforme vs outwardly in our conuerſations, and may ſing aloude vnto thee, and may ſerue thee with gladnes, and come alwaies vnto thee with ioy, Amen.

O Lord increaſe our faith.

Sing vnto the Lord a new ſong, O ſing vnto the Lorde a newe ſong, Pſalm. 96. 1.

Sing vnto the Lorde, and praiſe his name, declare his ſaluation from day to day, verſe. 2.

To the praise of God, for *the forgiuenesse of* our sinnes.

What shall we do vnto thee O God
for all that thou hast done?
Whose loue frō vs remoues the rod,
which our offences wonne.

Thy Sonne hath brought vs peace a-
& made vs one with thee, (gaine,
Although our sins deserued paine,
his crosse hath made vs free.

O how shall we requite thy loue,
what recompence is due,
To thee or him? helpe from aboue,
our sinfull liues renew.

The best reward that we can giue,
it helpes not thee at all,
Yet thou in bountie dost receiue,
vs wretched wights in thrall.

Great is thy glorie, loue, and might,
thy mercies haue no end,
All thankes & praise to thee in right,
each heart should still extend.

But

But we poore ſinners may crie out
against our ſelues, and ſay:
Our pureſt deeds like filthie clout,
our groſſe conceits bewray.

No ſtay is in our crooked will,
a raſh content we giue:
To teach delight, that ſeeks to kill
our ſoules wherein we liue.

But now thy ſauing health extend,
thy mercies ſweete prepare.
And ſalue our ſores: let vs amend,
and breake thou ſathans ſnare.

A ſhort prayer for the forgiueneſſe of ſinnes.

O My Father euerlaſting, mercifull & full of pitie, I do acknowledge my ſelfe ſinfull, whereby I haue deſerued punishment in thy heauie diſpleaſure. But I haue an aduocate, euen Jeſus Chriſt the righteous, and he hath redeemed me from al feare of death, if I truely repent mine euils, and re-

forme my life according to thy wil, wherefore most deere father in him, sanctifie mee againe and wash me cleane through his blood, couer me with the precious and most glorious robe of his integritie and obedience, and in him forgiue my sins, and for his sake, remember them no more, but rather supply the wants of all spirituall graces and gifts in me, of faith, of knowledge, of loue, of patience, of repentance of obedience and true reformation of my life, that being renued againe and regenerate in him, I may mortifie all my corrupt & filthie affections, and liue in all holines, righteousnes and true zeale, all the daies of my life, that when this fraile body shal returne to dust, my soule may ascend where Christ my Sauiour sitteth at thy right hand at the time appointed, my soule and body may receiue the fulnes of the ioyes prepared for thine elect in thy celestiall Paradise, Amen.

O Lord increase my faith.

A motion to a prayer tending to the obtaining of true mortification of our ſinfull affections, without the which we cannot pleaſe God.

Hauing acknowledged our ſins, & corrupt affections before our God, & in Chriſt his ſon, hauing obtayned attonment with him, and yet reſting in our ſelues ſinnefull and miſerable, and of our ſelues vnable to obtaine the fauour of GOD, and beeing obtayned, not able to ſtand without his continuall aide: we muſt ſeeke by all meanes to frame all our actions in his feare, knowing this, that it is not enough for vs to haue founde the meane how to bee reconciled vnto God, but we muſt vſe the meane alſo (beeing reconciled) to retaine and keepe him our fauourable God ſtill, which is by mortifying thoſe euilles in vs, which

We muſt ſeeke to keepe the fauour of God.

which breake forth vnto his dishonour. Wee must leaue sinne. Yet this is not ynough, Wee also must cleaue vnto righteousnesse, and exercise our callings to Gods glorie: we must not onely eschew euill, but wee must doe good. Wee may not onely seeke peace and attonement vnto God, but wee must ensue and follow it. It is not enough for vs not to walke in the counsell of the scorner and wicked persons, or not to stande in the way of sinners, but wee must delight in the lawe of the Lorde, and that not for a time, and then to returne to our vomit and vanitie againe, according to the course of the worlde, who thinketh not ynough to cease from euill for a time, and to serue the Lorde at seasons ordinarie, but wee must exercise our selues in his word, and that continually, day and night. And wee must gird vp the loynes of our mindes, and be sober, and trust perfectly on that grace that is brought vnto vs in the reuelation of Christ Iesus, as obedient children, not fashioning our selues vnto the former lusts of

It is not ynough to forsake sin, but we must cleaue vnto righteousnesse. Psal. 1. 1. &c.

Psal. 1. 2.

ignorance, but as hee which hath called vs is holy, ſo let vs be holy in all maner of conuerſation, pleaſing God, Not making our boaſt of our owne hearts deſire, as the couetous, who bleſſeth himſelfe in his owne wealth and proſperitie, and contemneth the Lord, grounding the foundation of our hope vpon vaine things, whereby oftentimes we are ſtirred vp to execute things offenſiue vnto God, which yet may carrie colour of warrant by the law of man, wherein the inward affections of the heart appeare not onely not mortified, but rather reuiued to ſinne. If we duely looke into our deſires, we may finde out fewe or none that truely tende to that mortification which is required, but rather to the aduauncing of the pride of our fleſh, against the humilitie of the ſpirit. Let none thinke it yrkſome or tedious to leaue this, that the firſt ſteppe to the perfection of a godly man, is, to denie himſelfe: which denial, is keeping vnder of all the corrupt motions which riſe in our ſelues, and couet to breake forth in action contrary

Things may offend God, which carry colour to be lawfull.

The firſt ſtep to become a godly man.

contrarie to that which our God hath commanded: and if that bee hard to perfoꝛme, that which is further required is moꝛe hard, and they are the woꝛdes of Christ himselfe, which I dare not denie. If any man (saith hee) will follow mee, let him forsake himselfe: and yet that not ynough, Let him take vp his crosse and followe mee. And in another place, if any man will come after mee, lette him denie himselfe, and take vp his crosse dayly and follow mee. Wee are commanded to foꝛsake our selues, and to denie our selues, wherein we may see the great necessitie of this moꝛtification, and how seuerely it is enioyned vs. If wee foꝛsake our selues, whither shall wee flie to leaue our selues? we must vnderstand that wee, as long as wee are in the bodie, are at home in the flesh, where many coꝛruptions lurke, and therefoꝛe if wee will foꝛsake our selues, we must suppresse the euils of our selues, & by the spirit, ascend vp from our carnall habitation, and dwell with the Lord in continuall contemplation

Mat. 16. 24. Mat. 8. 34.

Luke 9. 23.

We must forsake our selues.

of his will, in a dayly desire to be with him: thus also must we denie our selues: for when the motions of the flesh doe as it were intreate the minde and soule to consent vnto that which is vnlawfull, wee must presently checke our selues, and in an inwarde godly aunswere, repell the proude desires of the flesh, Which sauour not the things that appertaine vnto life, but vnto death, and therefore necessarie to bee denied. Thus if wee carrie our affections within the compasse of the Lordes good pleasure, wee shall then easily attaine vnto the other part, namely to take vp the crosse, that is, accept willingly the miseries, troubles, afflictions, and persecutions which may happen vnto vs: but so long as wee are carried away with the allurings of the world and the flesh, wee shall say as Peter said vnto his maister (sauoring the flesh and not of the spirit) Saue thy selfe, goe not to Ierusalem to fall into trouble: so shall wee alwayes couet pleasing things, but poysoned things, are riches, pre-

We must denie the desires of the flesh.

How dangerous it is to please the flesh.

ferment,

ferment, honor, ease, idlenesse, negligence in our calling, excesse in buildings, superfluous diet, most diuelish attire, and what euill actopanieth not this? It is thought an easie fault, nay, no fault, to be enuious, to be a glutton, to bee drunken, to be a blasphemer, to receiue rewards against iustice, to bee partiall in iudgement, if it leane but a little awry, and especially if it bee not seene of men. But this libertie of the flesh will bee one day restrained, and Gods mercie detained from such libertines, who although they cannot, nor will forsake or deny themselues as yet, it may please God to rowse them out of their forgetfulnesse, & strike their hearts with such a feeling of his displeasure, that they may cast off their affections of the flesh, and measure all their thoughts, wordes, and workes by the spirite: and therefore it is good to pray vnto the Lorde for his assistance therein, knowing this, that he that cannot forsake himselfe, and denie himselfe, howsoeuer hee flattereth his owne securitie, and inte-

Many grosse faults are thought no faults.

Praier necessarie to mortification.

grity, wherin hee foolishly perswadeth himselfe that hee followeth Christ, he is far from Christ, and surely he will say vnto him in the last day, I know thee not, It is not the buying of a farme, the proouing of oxen, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

No excuse will serue.

The obseruation of the letter of the law excuseth not.

It is not inough to obserue the letter of the lawe, for then we may still continue manslayers in wrath towards our brethren, we may commit adulterie by lusting, we may sinne in our communication, exceeding yea and nay. And therefore must we abstaine from all apparance of euill, and in all puritie both of soule, minde, and bodie, through the power & strength of the Spirit of God, endeuour continually to forsake and denie our selues, beeing made free from sinne, lette vs become the seruants of righteousnesse, and let vs giue all our members instruments of righteousnesse, in holinesse and pureneſſe. When we were in the flesh, sinne had power in our members, bringing

1. Thes. 5. 22.

Ro. 6. 18. 19.

foorth

forth fruits vnto death. But now being delivered from sinne: wee must serue the Lord in newnesse of the spirit, and not in our olde conuersation. There dwelleth no good thing in our flesh, for we may feele continuall rebellions therein, which repugne the lawe of the spirite: which lawe giueth strict commaundement against the affections of the flesh, and would haue all the corrupt motions thereof to bee vtterly denied. And therfore let vs fight manfully against al manner of euils, in what degree soeuer they rise against the spirit. Rom. 7. 5. 6. No good dwelleth in our flesh.

Wee must carefully watch the doores of our harts, with the weapons of the spirite, least that sinne creepe into our inwarde partes, which obtayning the consent of our mindes, yea but a little, it will take such aduantage by pleading possession, that it will bee hard to remoue it. And therefore let vs preuent the entry of sinne, by mortifying the deedes of the flesh, so shall it neuer beare fruit in vs to death. And surely if the spirite that raysed vppe Christ dwell in vs, our Rom. 1. 13. We must be watchfull against sinne.

mortall bodies ſhall be quickened by the ſame ſpirit: And ſo quickened, that it ſhall bring forth the fruits of true mortification in vs. And then ſhall we bee knowne to be the ſonnes of God, euen by that badge of denying our ſelues.

How we may be knowen to be the ſons of God.

Let vs pray therefore vnto the Lord that he will ſanctifie vs within, that hee will make our whole lumpe holy, the root and the branches holy. If our hearts be pure, all our actions will likewiſe bee pure. We muſt hunger and thirſt for righteouſneſſe, if wee will be bleſſed with the righteous. We muſt runne the race of the godly, if wee will receiue the reward with the godlie, we muſt ſubdue our euils, & conquere our corrupt motions, as do the godly, if we will be crowned with the godlie. We muſt haue our hearts, hands, & all the parts of our bodies knit together in one conſent, to the true forſaking and denying of our ſelues. The inward ſhew and outward affections muſt concurre in the ſame: ſo ſhall we be both outwardly approued, and inwardly

Rom. 11. 16.

The inward affections and outward actions muſt concurre.

aſſured

assured that wee haue the spirit of truth, and so consequently that we are the Lords, who will alwaies attende our safetie, if we thus tarrie our selues before him.

Reade the 15. Psalme, learne it, and haue it in thy heart, and obserue it in thy proceedings, and it shall teach thee what it is that is required of thee to become a fitte man to enter into the kingdome of God.

The prayer for mortification.

O Righteous God, and mercifull Father, who art so pure and cleane, that there is no euill dwelleth with thee, no corruption resteth in thy sight, But he that walketh vprightly, he that worketh righteousnes, & speketh the truth from his heart, he is accepted with thee, such a one thou louest, such a one thou receiuest, and such a one shall rest in thy holy hill. But on

the contrary, hee that walketh after his owne hearts deſires, hee that yeeldeth vnto the corrupt motions of fleſh and blood, and cloaketh iniquitie vnder the ſhewe of godlineſſe: ſuch a one doeſt thou hate, ſuch a one doth thy ſoule abhorre, and ſuch a one ſhall not come neere thee, hee may pray and ſhall not be heard, he may cry and call, but thou wilt not helpe him. Wherefore my good GOD, ſith there is required in all menne the ſincerittie and true inwarde zeale of the ſoule, and an abſolute killing of the motions of the fleſh, and mortifying of all fleſhly affections. Looke fauourably vpon mee, in whom doe dwell an innumerable troupe of fooliſh fantaſies a heape of ſinfull affections, I finde and feele, that though many times to will, be preſent with mee, yet to perfourme is not in my power: ſinne doeth preuaile, and death through ſinne ſwalloweth mee vp: ſo that I reſt in darkneſſe of ſinne, and that by giuing ſcope vnto mine owne peruerſe will: And ſo long good Father, as I dwell in this

this house of flesh and blond, detained down-ward with the pleasing and entising thinges thereof, I cannot maister my corrupt desires, I cannot bridle mine affections: but in stede of true mortification, I breake out into such outrage, by consent of all my members, that my affections extend from conceiuing euill, to performing of euill, from desiring to sinne, to commit sinne, euen with greedinesse. And yet such is my miserable estate, being thus in my selfe, that flesh and blood flatterethit selfe, and concludeth, that whatsoeuer I purpose in an euill desire, so that it breake not forth into open grosse wickednesse, that I am holy enough, that I am as sincere as is requisite, and that I stande too fearefull of thy iudgements, when thou knowest, that all and euerie the least conceite of sin, breaking into action, in what couert measure or meane degree soeuer, it by and by endangereth my soule, and deserueth suddayne iudgement. And therefore let it please thee, that as thy deare sonne

through

through thy ſurpaſſing loue, hath reconciled all ſuch vnto thy fauor againe, that are truelie penitent: ſo let thy holie ſpirit continuallie worke to the taming of vnbridled flesh, and let me by the ſame ſpirite, neuer leaue more and more to ſeeke and endeuour to ſubdue our groſſe affections, vntill I come to a true and abſolute mortification of all the euils that riſe vp in mee: ſo ſhall I denie and forſake my ſelfe and follow thee: ſo ſhall I leaue my ſelfe and come vnto thee: I ſhall hate my ſelfe and loue thee: I ſhall conquer my ſelfe and ſerue thee.

God Father, thou ſeeſt that I am moſt weake, and without the continuall working of thy grace, I cannot in any meaſure ſuppreſſe my deſires, but rather they the more ſtrongly riſe in mee: I cannot denie my ſelfe, but rather I deny the working of grace in me, I do not onely not mortifie my ſinnes, but ſinne rather reuiueth and becommeth ſtrong in me, inſomuch as it bringeth forth fruit, not vnto life, but vnto death.

There-

Therefore I beseech thee sanctifie me, that I defile not my selfe with the filthinesse of the flesh, or fleshly things, howsoeuer they seeme to please me. Let me not be deceiued with the pleasing iudgement of worldly men, who affirme sinne to bee no sinne, darkenesse to bee light, and light to bee darkenesse: Atheisme to bee religion, and sanctitie to bee sinne: couetousnes to be good husbandrie, and charitie to be folly, hatred and reuenge to be manhoode, and loue to bee cowardise, swearing to bee courage, and meekenesse to bee madnesse, pride to be decencie, and comelinesse to be beastly. Oh good father, manie are the enormities that rise vp in vs, & defended not onely as things tolerable, but as things laudable: oh mortifie therefore, mortifie these euils, let vs no longer be besotted with the filthy fashions of the corrupt world, extinguish the flames of carnall desires, represse the raging lusts of the flesh, and graunt that we may shun, and with due watchfulnesse auoyde all things that haue but the apparance of

euil:

euil: that being thus inwardly ſubdued, I may make outward profeſſion, that whatſoeuer I doe, it may be ſimply grounded vpon the truth of a good cõſcience, in ſingleneſſe of the ſpirit, in newneſſe of life. And let mee ſtill retaine this in memorie, that I cannot follow mine owne will, and thy worde. I may not impart my afflictions to the deedes of the fleſh, and the workes of the ſpirite. I cannot walke in darkeneſſe and light, the way of death, and the way of life, I cannot ſerue thee and ſinne, direct mee therefore good Father, direct me in my whole life, and ſeparate mee from the worlde and worldly things, and let me dwell with thee in all godly meditations, and contemplations, and let mee vſe the things in this world, as if I vſed them not, lette mee liue in this life as if I were dead to ſinne: and beeing thus truely mortified in the bodie, and quickened in the ſpirit, lette me looke in continuall watchfulneſſe, for the diſſolution of this my mortall bodie, that my ſoule may aſcende

and

and in the end both in soule and bodie, I may for euermore enioy the eternall ioyes of heauen, Amen.

O Lord increase our faith.

This tendeth to a true deniall of our selues, in mortifying our afflictions, whereby we ouergreedily imbrace the pleasures of this world.

CORrupt and filthie are we all,
the prowdest man is dust:
No comfort here: we liue in thrall,
and linger here in lust.
The sweetest of delights that we
can chuse to please our will,
What brings it vs? who doth not see
that pleasures turne to ill?

Art thou a man whose state is great,
if pompe exalt thy minde.
What then? thy soule with sin impleat
bewrayes thy pleasures blinde.
A dolefull bell doth wait to ring,
when thou secure shalt die:
What song of glory canst thou sing
When corps in graue shall lie?

What

What shall auaile thy loftie lookes?
whereat the poore doth quake,
And what thy Machauilian bookes,
whose cursed sleights forsake?
Thy braueſt buildings high in state
thy golden goodes but dust:
Thy Thrasoes and thy Gnatoes mate
no more shall serue thy lust.

Thy formal friends that fawn on thee
and please the time for gaine,
Will sigh in shew: but shrink frō thee
when most thou groanst in paine:
The rich aray which here doth make
the stinking carcase gay:
Thy foe, when thou art gone, wil take
and laugh, and thou in clay.

No state so strong, no man so sure,
no office or degree:
Can graunt vs warrant to endure,
beyond our time we see.
Why thē doth flesh triumph, & braue
it selfe in pleasing daies:
Yet sinks in sins, at last the graue
our grosse farewell displaies.

Oh then in haste and happie time,
bid all this trash farewell:

Ye

Ye high and low of dung and slime,
to day leaue of to swel.
Subdue your pride, deny your will,
now mortifie your lust:
No share els in Gods holy hill,
ye haue, to hell ye must.

A short prayer for mortification.

O Lord mighty and mercifull, who didst create man in the beginning simple, sincere, pure, and without sinne, in which is innocencie, hee then represented thine owne image, which was pure and without spotte of sinne, and yet such was man, that he fel from thee by disobedience, whereby hee corrupted his waies, and became far vnlike vnto thee, defiled with all vanities, wherein, alas, we all of vs wallow, the most with greedinesse, and all in ouermuch neglect of our dueties, wherefore most deare father in Iesus Christ, create in vs new thoughts, new affections, and new wils, shape in vs true obedience, that we all may mortifie

mortifie and kil all ſinne, and baine inclinations, which in vs riſe vp againſt thee. Let ſinne no longer beare rule in vs: But let thy grace more and more abound, that al that wee doe thinke or ſpeake, may bee ſauouring of our godly deſires of heauen and heauenly things. And let all earthly and carnall delightes become of no price in our hearts, that ſo we may be approoued, not only before men, to be as we ought, but to thee, to bee as thou requireſt in Chriſt Jeſu our Lorde, Amen.

O Lord increaſe our faith.

A Motion to prayer, tending to the obtayning of the kingdome of God.

IT hath pleaſed Almighty God in great meaſure of mercie to call vs home vnto him, to confeſſe our ſins, which although they be great and many, yet through the abun-

dance

dance of his loue, hee hath taken them away through the merites of his sonne. And only craueth this, that we will forsake ourselues, & folow him: wherein we are moued to seeke the Lord our God, and to frame our selues vnto that course that may bring vs wholye vnto him, being the fountain of al goodnesse, which we can receiue eyther in soule or body.

And forasmuch as hee sawe the corruptions of our hearts to bee such as they brought forth oftentimes, peruerse and contrary desires, tending most especially to worldly and fleshly things: He in fauour directed vs especially what to craue at his hands, namely, To seeke the kingdome of God and the riches and righteousnesse therof. And then shall all things necessary both to body and soule bee administred vnto vs. Insomuch as it appeareth that the foundation of al our petitions tending to bodily relefe, must bee builded, not vppon our owne rash conceites, as to aske what our naturall disposition wil leade vs vnto: But to seeke the word of God,

the

the knowledge of Chriſt, and the things of the bodie beeing of ſmall moment, ſhall be caſt vpon vs, by the louing prouidence of our good God. Although indeede the kingdome of GOD bee not meate and drinke, it conſiſteth not in the outward man, as in promotion, in riches, in beautie, in honor, in health, in friendes, nor in whatſoeuer pleaſures of fleſh and blood, no, not in ceremonies and traditions inuented by man: not in the outward word, neither in whatſoeuer is ſeene with the externall eye. But it conſiſting in ſpirituall faſting, taſte, and vſe, in the ſincere and pure knowledge, exerciſe, and comfort, of the Goſpell of Jeſus Chriſt, performing the will of God here in earth.

And herein it is required, that wee be poore in ſpirite, to hunger and thirſt for righteouſneſſe, to be meeke, to be mercifull, to bee pure in heart, and gladly, Suffer perſecution for righteouſneſſe ſake. We muſt be leuing, liberall, pitifull, patient in troubles, and in all things we muſt frame and conforme our wordes,

workes, and thoughts, to doe the will of our heauenly Father.

To him wee must fall downe to be strengthened in faith, without which we cannot retain this kingdome, the liuely and effectuall word: which that it may be purely preached without fraude, deliuered without vaineglorie: receyued and practised, without faltring or feare wee must pray vnto our God, who hath promised and will performe, to sende vs his aide, to keepe vs vpright in this glorious path to eternall life. And we must praye vnto him, that hee will make our vnderstandings capable of the trueth of his will, and what hee requireth at our handes in seeking of this his kingdome. That hee will frame our liues in all simplicitie of faith, submitting our selues vnto his worde, casting downe our owne imaginations, and euerie proude conceit of our selues: that through meekenesse, in true knowledge and obedience, wee may be made meete partakers of the euerlasting kingdome of God.

Hauing

Hauing obtained this ſpirituall feeling of the will of God, in his word, and being ſealed by through faith in a longing deſire, for al ſpirituall perfection, let vs proceede to the execution of our callings, which may anſwere the commandement of God herein. Let vs continually ſeeke newe and daylye meanes by hearing the word preached, by ſtirring vp one of another and by giuing ſacred examples of vertue and godlines, that our callings may be made ſure, to be founded and eſtabliſhed in this kingdome.

Then may wee freely approach vnto our God, and he will receiue vs: we may call on him, and he will heare vs: we may beg of him, and he wil giue vs all things neceſſarie for bodie and ſoule. Hee is our almightie king, and hee will defend vs: hee is our mercifull God, and he will releeue vs: and hee is our mercifull father, and he will feede vs, cloath vs, and teach vs. And at laſt, he will crowne vs with the glorie of his Sonne, he will make vs as the Saints in heauen, and

we shall receiue the inheritance of euerlasting blisse. And therefore let vs seeke & pray vnto him, that we may obtaine this principall and chiefe foundation of all true comforts in this life, the kingdome of his sonne Christ Jesus.

The praier for the kingdome of God.

Most gracious God and louing Father, it hath pleased thee to cõmand vs, first, and before all things, to seeke thy kingdome, & the riches & righteousnes there of, with promise that then all things necessarie for bodie and soule shall be giuen vs: wherefore, good Father, sith that our vnablenes is such, that we cannot attaine vnto this high matter of our selues, vouchsafe to prepare our hearts, that at this time and alwaies, we may aboue all things, hunger and thirst for this righteousnesse,

ouſneſſe, the abſolute meane of our true comfort: without which all our comfort is but care: our wiſdome but fooliſhneſſe, our glorie but ſhame: our riches, but pouertie: our godlines, but impiety: and all our prayers ſinne. Wherefore good Father, I humbly pray thee in the behalfe of all thy children, that thou wilt powre into our hearts, a godly conſideration of our imperfections, not being endued with this integritie: that we may ſee our pouertie, & nakedneſſe, not being enriched and clothed with this riches, and weedes of ſanctitie: that we may feele how readie wee are to pine for want of this foode of our ſoules, thy ſacred woorde, the glorious Goſpell of Chriſt, wherin conſiſteth this heauenly kingdome, which kingdome, O Lord, teach vs to ſeeke.

Endue vs with thy holy ſpirit: powre into our hearts that ſacred gift which thou haſt left for our comfort, to leade vs vnto this kingdome, that may direct vs in all truth, that may manifeſt in vs the knowledge and exercyſe of thy

word, wherein resteth that spiritual happines, which here by faith we see as a shadow far off, which one day shal be manifest to our absolute ioy and saluation.

In the meane time good Father sanctifie our hearts with heauenly contemplations, and sanctified meditations, that our ioye which now is but in part, may bee dayly enlarged through the deare fruits of loue to the lawe, faith in thy promises, and of hope that our ioy shall be full at the appearance of thy sonne. So shall the kingdome of thy sonne appeare in vs, and wee which wander in the darkenesse of this polluted worlde, shall appeare manifestly to bee the heires of thy kingdome, through faith testified by the fruits of a sanctified life.

And to the ende good father, that thy kingdome may daily more and more appeare and increase, graunt free and comfortable passage to thy worde and Gospell of Christ, that it may be plainely, purely, and plentifully preached. And vouchsafe to increase the number of the

labozers in this wozke, who may faithfully and diligently woozke therein. That thzough the ſame, thy people, which now ſit in darkneſs, may be enlightened, that ſuch as are farre off may come neere: and they that are without, at thy good pleaſure may be bzought into this kingdome: that we may all put on that ſanctified garment of a newe life and ſincere conuerſation, which may appzoue vs to be thy childzen and Citizens of thy kingdome: and that as becommeth thy ſonnes, we may be reformed in our liues.

Giue vs thine holy ſpirite that wee may beleeue thy wozde, and thereby ſo direct our liues, that wee in all vertuouſneſs and godlineſſe of conuerſation, may finiſh our courſe vpon earth: And afterward liue with thy Son in eternall bliſſe. And ſeeing thy kingdom is not meate and drinke, neither conſiſteth in ceremonies and traditions deuiſed by man, neither commeth it with obſeruations, neyther is it in word, but in righteouſnes, and peace, and ioye in the holy Ghoſt, and in

power:

power: Graunt that wee all may bee truely regenerate and borne anew by the holy spirite, and may no longer spend the dayes of our liues in the lusts of the flesh, in the vanities of the minde, and in pride of life. But may eleuate and raise vpward all our affections, euen to thy holy hill, from whence commeth the life wherein we liue, the helpe whereby we stand, and the power whereby we are defended. And be thou present, good Father, in all readinesse to support vs being weake, to releeue vs being poore, and to traine vs vp in all heauenly knowledge, being altogither ignorant.

And let euerie of thy children that thirst after that righteousnes, be filled with all good things within and without, that we may goe forward in daily exercise of pietie and godlinesse, in knowledge, in faith, in loue, in hope, and in true zeale, that we may liue within the compasse of thy fatherlie protection, die in thy loue, and be in the end crowned with the glorious merits of thy Son in heauen. Amen.

For the kingdome of God.

THE God of bliſſe,
Who faithfull is,
His ſacred word doth ſend,
To teach vs all,
On him to call,
And to his lawes attend.

His kingdome pure,
Which ſhall indure
For euer: doth begin
In thoſe that know,
How here below,
To mortifie their ſinne.

And they that will,
Imbrace his skill,
The way that traines to bliſſe,
Shall quickly ſee,
That they ſhall be
Reformd from things amis.

O God aboue,
Looke thou in loue,
On all that long to ſee,
Thy ſauing health,
Thy heauenly wealth,
And glorious kingdome free.

Thy

Thy kingdome show
To vs below,
That wander here awry,
Direct our feete,
Thy statutes sweete,
To vs thy folke descrie.

Oh be not slacke,
But what we lacke,
With speed let vs obtaine:
For thou dost feed,
Such as haue need,
Thou dost no poore disdaine.

A short prayer for the obtaining of the Kingdome of God.

O Thy father mercifull & euerlasting, be mercifull vnto vs, and giue vnto vs a feeling of thy blessed will, open vnto vs the way of true knowledge, prepare our steppes, to walke aright, that all the course of our liues, wee may bee guided aright, and sauour more of heauenly then of earthly things: And lette our

whole delight be to meditate righ-
teouſneſſe: Let vs embrace equi-
tie, & execute iuſtice, let vs abound
in loue, mercie, ſanctitie, & true holi-
neſſe, and furniſh vs largely with
all ſpirituall graces, whereby wee
may continually ſeeke thine euer-
laſting kingdome, and practiſe the
righteouſnes therof for euermore:
illuminate our vnderſtandings by
thy ſpirit, and let thy word be our
whole comfort, and the vſe thereof
our continuall delight. And aban-
don from our thoughts, all ſuper-
fluous cares of worldly things,
that we may ſhew our ſelues, by a
continuall holie meditation of the
ſe things aboue, may vſe the things
of this life, as if we vſed them not,
knowing this, & aſſuring our ſelues
by thy promiſes, that if we ſeeke &
couet to haue our conuerſation, on
things ſpirituall, al carnall things
expedient ſhall be giuen vs by thee,
to whom be praiſe for euer, Amen.

Lord increaſe our faith.

A most necessarie motion to a Prayer tending to the comfort and preseruation of the church of Christ, worthy to be duly considered in these daies.

THere is none so ignorant (I trust) but well knoweth, and is fully satisfied, that our good God by the operation of the spirit, through the preaching of his worde, hath gathered togither a great multitude of people out of all partes of the worlde, whome hee hath indued with the knowledge of himselfe, and whom hee hath chosen sincerely to serue him, to call on his holy name, and to celebrate his prayse in this worlde: which companie of people, though farre and neere scattered, he hath so vnited and knit togither in one faith, in one baptisme, and in one sincere course

How the whole strength is knit togither though the members be scattered.

of doctrine, taught and left vnto vs by Chriſt our ſauiour. That he our ſauiour diſdaineth not to call them his Church in whome hee will be ſerued, and in whole hearts and ſoules he vouchſafeth to dwell, euen by his holie ſpirite, he diſdaineth not to accept this church as his ſpouſe and wife, aſſoꝛding himſelf to be her huſband: he is the head, and this faithfull company the members. This church of God is holy, it is ſanctified in Chriſt Ieſus, and euerie member thereof is a ſaint by calling: Whoſoeuer is of this fellowſhip and companie, and is truely ioyned vnto that head Chriſt Ieſus, is ſo ſeperated from the wicked, that he liueth in Chriſt, and Chriſt in him.

Epheſ. 5.22. 2.Cor. 11.2. Reu. 21.2.9. Epheſ.1.3. Col.5.24. 2.Cor.1.2.

Euerie member of the church is ioyned vnto Chriſt.

And foꝛ as much as we al know that Chriſt our Sauiour, when he came in the fleſh, and beeing preſent in the woꝛld, though he were Loꝛd of all, became as a ſeruant, humbling himſelfe, and was of no reputation among men: but was ſcoꝛned, deꝛided, whipped, ſpit at, and in moſt baſe manner abuſed, and at laſt hee was crucified: yet

Mat.28.18. Col.2.10.

was

was hee pure, innocent, stedfast, patient, faithfull, and did loue his enemies, and prayed for them. All this he did and suffered, to the ende that his church and euery member thereof, should learne of this their head, and bee guided by this their husband, how and in what course to carrie themselues in this present world.

The spirit of God dwelleth in his Church.

And for that man of himselfe is ignorant and weake, hee hath left his owne example for his children to follow, and his spirit to guide this his church, that it steppe not aside, to an vnknowen husband: But that in all obedience, they should performe what hee commandeth and carefully auoid what he forbiddeth.

Christ being now ascended, and sitting in the heauens at the right hand of his father, hath left vs his church as his image, heere in earth to be scorned, scoffed, whipped, afflicted persecuted, & euen massacred, murthered, and spoyled, by the enemies of his crosse. And euerie member of his Church must lay downe his account before

hand, and reckon what it will coſt him, and he ſhall finde that it will amount vnto no leſſe, than perſecution, trouble, enemies, and euen death it ſelfe, if he will truely followe his maiſter Chriſt. And this portion is the verie badge whereby his Church, and the true members thereof are knowen. It is the touchſtone and triall of our profeſſions. And to the ende that wee may the more exactly followe him, hee commaundeth vs to forſake our ſelues, and to take vp his croſſe, and patiently abide and beare whatſoeuer triall ſhall be laide on vs by his enemies, Whoe if they ſpared not him being the head, they will not forbeare the members. If they called him, euen our maſter, Belzabub, what reproch will they not giue vs? If they crucified the Lord of glory, much more will they perſecute his children.

The church muſt ſuffer perſecution.

It appeared, as ſoone as the maiſter was taken away, the ſeruaunts were deſpiſed: when the ſhepheard was gone, the ſheepe wandred abroade, and all the children of God were tried, Some by mock-

mockings and scornings, some by bonds and imprisonment, some were hewne in peeces, some stoned, some were slaine with the sword, some wandered vp and downe in sheepe skins, destitute of comfort, afflicted and tormented, some wandered in the mountaines and in the wildernesse, hiding themselues in dennes of the earthe, and none escaped the hand of the enemie, and yet they were such as the worlde was not worthie of.

The lot of Gods children.

Heb. 11. 36. 37. 38.

2. Cor. 11. 24. 33.

Saint Paule the Apostle was mightily persecuted of the Iewes after hee became a member of this Church. Peter and John were also bitterly persecuted. Stephen most miserably handled, and at last stoned. All the Apostles and disciples of Christ were persecuted, and hauocke was made of the Church of God, insomuch as all such as take on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup whereof their maister tasted. And we that followe them in profession, must be contented to follow them in troubles, to take

Acts. 4. 3. Act. 6. 12. Act. 7. 58. Act. 8. 13.

vp

vp his croſſe, and to beare what the world will lay vpon vs. There is no way to the kingdome of heauen, but by Chriſt, and there is no way to Chriſt, but by tribulation.

The wicked do continually ſeek to oppreſſe ſuch as are true of heart, they make ſharpe their ſwordes, they bend their bowes, & diſpoſe their arrowes in their ſtrings, coueting to ſhoote at thoſe that fear God. The kings of the earth band thēſelues, & the princes of the world aſſemble thēſelues togither againſt God and his church. England, ſince it hath come to the taſte of true religion, hath tasted how true it is that is ſayd, that they that will liue vprightly, ſhall haue manie that will riſe vppe againſt them. How hath the rage of Sathan appeared againſt vs, with bitter threats frō Spaine, with excommunications and condemnations from Rome? how haue we bēne labored to haue bēne ſeduced by Prieſts and Seminaries, from our bounden loue and duetie, not onely towardes her Maieſtie, but towards our God? if curſings, if bleſſings, if diſſwaſions, or perſwaſions, if threates of hell

Pſalm. 11. 2.

Pſalm. 21. 2.

The practiſe of enemies of the Church of God.

hell, if promises of heauen, if throwing downe, or exalting high, if feare of fire and swoord coulde haue preuayled, we had fallen and forsaken God ere this day: how haue they sought the death and destruction of our gracious Quœne, and graue Counsellors, by enchantments, by magicke, by murther, and by all diuelish practises? Haue we not bœne enuironed by fleetes of foes at sea? by armies of rebels by lande, and endaungered by hidden Traitors at home? hath there yet any of their conspiracies preuayled? hath not God stoode our defence? hath not our Christ, the head of our Church stoode in the gap against these treacheries and tumultes? and doeth there not hereby appeare a Church militant, a Church still driuen to defende it selfe: and a Church malignant, a Church fraught with malice against the truth? a Church offended, and a Church offending, a Church suffering, and a Church persecuting: And who doth not see how manifestly it appeareth, that our Church is that Church which

A church militant, and a church malignant.

which reſembleth our head Chriſt Jeſus in ſuffering, and the other to be the church, reſembling their Father the Duell, by maſſacring and killing, who ſeeing his kingdome to be neare at an ende, and noting how his Church and the reprobates companie diminiſheth, beginning to enkindle the coales of diſſention betweene kings and kingdomes, and ſtirreth vp traitors vnder coloure of teachers, murtherers in the name of catholikes, and diuels vnder the habite of religion, by whome the whole worlde is at this day ſette in a flame, and they labour by all meanes to peruert with the venom in their tailes, the conſciences of all true chriſtians, and where they ſee they cannot preuayle by the trueth, they ſeeke it by tyranne, in the, place and ſteede of mercie by vſe of maſſacres, in ſteede of peace, which the truth imbraceth, they ſtir vp wars, and in ſteede of loue (the badge of chriſtians) they execute all hatred, euen to bloud. If we looke into late yeares, we ſhall finde in Fraunce howe thou-

ſands

landes of the Church of God haue beene murthered, some in their beds, some in the streetes, some in the temple, some preaching, some praying, and whosoeuer was noted to serue God aright, was swallowed vp in this diuelish furie: and for that the more they strriued to suppresse the truth, the more seeming to preuayle, they by the instigation of the aduulterer of Rome, proceede on to newe deuises, sparing neither olde nor yoong, great, nor small, but take all by the throate, euen their kings, and with butcherly handes, defile their palaces with most cruell murther, killing euerie innocent, euen such as can but name the Lorde Christ, and him serue as their onely redeemer in the lowest measure, doe they most cruelly cut off with vntimely death. The troubles of Fraunce.

Is it not therefore high time for the poore Church of God, in regarde of this bloudie worke of the Diuell, to poure forth continuall ardent prayers vnto our God for his present helpe in this trouble? And howsoeuer wee rest in great

measure

England hath great cauſe to pray.

measure freed from maſſacres and open murthers heere in England, through the louing hande of our good God, yet are we not without continuall occaſions, to mooue vs to godly ſupplications, that God in his mercies wil continue our fauourable God for euer, and that he will be ſtill mindfull of vs, that wee fall not into our enemies hands, who (as we ſee) practiſe by all kinds of policies to preſſe in vpon vs, to deale with vs as they haue dealt with other nations: nay to make vs to be no more a people.

The perſecution in Queene Maries time, a meane to pray now.

The remembrance of our little perſecution in the time of Queene Marie, may moue vs to due obedience vnto our God, who did ſpeedily deliuer vs by the gracious hande of our moſt ſacred Queene Elizabeth, in whome, vnder our good God, wee haue beene theſe 40 yeeres, moſt compleate, ſo happily defended, that wee haue had free ſcope to ſerue our GOD in truth: whereas we ſee other nations to be ſo ſuppreſſed by the heauie hand of the wicked man, that none dare ſtande to profeſſe God, but

but with present torture.

Oh let vs therefore be thankful to our mighty God, for his help in al former daungers, and pray, that we may shew our selues as wise as Serpents, and as innocent as Doues, that we may stand sound and vnblameable in our professions, in faith strong, in loue vnfained, and constantly perseuering in this inuiolable trueth, that the gates of hell, nor the tyranny of the euill man preuaile not against vs, that the fond and idle furie of that Romish Idol terrifie vs not, whome together with his worshippers, our alsufficient God laugheth to scorne: who, as we see, and haue tasted, hath by his prouidence turned their practises to their owne perdition, all their plots, snares, and pittes to catch themselues: Is not this maruellous in our eyes? But the trueth is great, and it preuayleth. Psal. 44 2.

It is the Lorde that hath done this great thing. It is hee that driueth backe the Heathen, and that planteth his church, it is hee that destroyeth the aduersaries, and maketh his

Pſal 29.2. his owne people to growe, it is he that giueth ſtrength vnto his people, and bleſſeth vs with peace. Why then doe the fooliſh heathen thus rage, why doe theſe peeuiſh people murmure againſt the Church of Chriſt in vaine? When their hope was to haue preuayled with their permiſhly termed (inuincible armie) they ſtumbled and fell: the hande of the iuſt God was againſt them and his mightie hand caſt them into the bottome of the ſea, and with his power he confounded their deuiſes: and howſoeuer they ſeeme to continue malitious, and in a deepe deſire to cutte vs off, and to diſpeople vs, let vs not feare, but duely call vpon the name of God, our head and huſband, and he will breake their bowes, he will ſhiuer their ſpeares in ſunder, their owne ſwordes ſhall pierce themſelues, and their owne bullets ſhall cutte themſelues in peeces

The enimies hope commeth to naught.

If God will that we ſuffer, let vs glorifie him therein.

Let vs therefore continually fal downe before him in prayer, and in due obedience vnto his worde, ſubmit our ſelues vnto his will, and if hee will that wee ſuffer for

his

his name and trueths sake, let vs glorifie him in our sufferinges, know this, that a crowne of life is layde vppe in store for as many as take his yoake with patience, and faithfully endure vnto the ende.

And if it please him, he can make warres to cease from the one ende of the worlde to the other: but if it be his pleasure to raise vp newe evils against vs for our sinnes, let vs acknowledge his iudgements to be iust, and our deserts to be vile. And let vs serue him continually, without feare of them that can but kill the bodie, and cannot annoye the soule, then shall nothing separate vs from this our Christ, nor from the vnity of his Church, neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill of the sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, neyther Pope, Spaniard, Turke, nor Infidell, nothing shall separate vs from the loue of

God,

God, which is in Chriſt Jeſus
our Lord.

Let euerie member then of this
true Church, with all power and
diligence, endeuoure to approoue
himſelfe, by knowledge, by faith,
by prayer, by humilitie, and pati-
ent abiding the Lordes leaſure in
all things: ſo will our louing God
keepe vs vnder the ſhadowe of his
wings, and preſerue vs as the ap-
ple of his eye, that wee may growe
vp, and bring foorth fruit a thou-
ſand fold, to the glorie of his name:
and whether by life or by death, he
hath decreed to glorifie vs, let vs
take either in all godly obedience
vnto his will, and preſent our con-
tinuall prayers vnto his Maieſtie,
for the comfort and preſeruation of
the vniuerſall Church.

The Prayer for the Church of God to be said at all times, and especially in dangers.

Almightie God & euerliuing father, who hast vouchsafed to gather vnto thy selfe an holie companie out of all nations of the world, whom thou hast most gloriously entituled with the names of thy church, thy spouse & thy members, & whom also thou teachest, louest, & feedest: whom also thou so tenderly cõsiderest, that howsoeuer the wicked, euen thine enimies, doe seeke to annoy it, thou so defendest, gardest & blessest it, that no haire of the head, or the least member therof falleth, much lesse any one of that cõpanie perisheth, or is trod downe without thy prouidence. Yet good father, such is thy pleasure, that while this companie shall dwell in earthly vessels, it is as a ship tossed

and

and tũbled with the cruel ſtormes and daungerous waues of the ſea of continuall perſecutions, ſubiect to often aſſaults of the enemie, daſhed ſometime againſt the ſworde ſometime beaten with ſlaunders backbitings, reproches, & ſomtime to beatings, buffetings, croſſings and ſometime to maſſacres, murthers, and moſt cruel death. It is neuer frée from perill, it is alwaies and by all meanes tried. There is no comfort, no ioy, no reſt, as long as it is in this life, but in hope waiting patiently the comforte and conſolations in heauen.

It continuallie depainteth out the ſufferings, the croſſes, and ignominious courſe which Chriſt himſelfe was forced to ſuffer here in earth. Inſomuch as it is made knowne to be thy Church, by the continuall calamities which here in this life it endureth.

God father, thou ſeeſt how the Heathen doe rage, and how the fiowarde people of the earth doe murmure againſte thee in theſe thy members: howe the Kinges of the earth band themſelues, and the Princes aſſem-

assemble and consult togither against thee, thy Christ, and against his church. But make thy people strõg in faith, that we may breake their bandes, and cast their cordes from vs: For saluation belongeth vnto thee, and thy blessing is vpon thy people. Thou seest, O Lord, thou seest howe the wicked bende their bowes, and make ready their arrowes, that they may secretly shoot at thy children, and to hitte them that feare not. But thou righteous Lord, louest righteousnesse, thy countenance doeth beholde the iust, and thine hande shall holde them vppe. Withdrawe not therefore thy tender mercies from thy Church: let thy mercie and thy truth alwayes preserue it: for thou seest that innumerable troubles are raised against it, but send thou thy light and thy truth, and let knowledge, faith, and true obedience in lowlines and zeale, leade it: and by thy mightie hand preserue it in thy holy mountaine, and let it alwaies rest in thy tabernacles: furnish it with all ioy and gladnes, and gird it about with strength. Lette it

throughly

thꝛough thee be able to thꝛuſt back
her aduerſaries and in thy name
tread down ſuch as riſe vp againſt
her. Let thy Church continually
ſing, The Lorde is my light and m
ſaluation, whom ſhall I feare? th
Lorde is the ſtrength of my life, o
whome ſhall I bee afraide? In th
time of trouble and daunger, hid
thy people in thy tabernacle in th
ſecret place of thy pauilion: hid
them, O Lozd, and ſet them vpo
a ſure rocke, that when the wicked
euen their enimies and their foe
come vpon them to deuoure them
let them ſtumble and fall. Be tho
our ſtrength and ſhield, thou giue
ſtrength to thy people, and bleſſ
them with peace. But, good Fathe
thou ſeeſt that the wicked furiou
ſly rage, and endeuoure to ruſh
vpon thy ſanctuarie, they imagi
miſchiefe againſt thy Church, an
ſeeke by all meanes to deuour thi
inheritance. They lay ſnares, O
Lozd, to entrap thy ſpouſe, and t
diſmember thy Chꝛiſt. They tak
wicked counſaile, and in decent d
they wꝛoꝛke all their deuiſes: the
lay waite foꝛ the righteous com

pan

panie, & seeke to destroy them. But they shall not bee destroyed in the perilous time. For thou, lord, hast promised to stand in the defence of thine owne people: Thou hast saued vs from our aduersaries, and hast put them to confusion that hate thy people.

Vp Lord, & behold, how yet the enemie seeketh to destroy vs: O hide not thy face, forget not our miserie and affliction: thou God, art the king of all the earth, thou raignest and rulest ouer all the heathen: therefore will we not feare. The Lord of hosts is with vs, the God of Iacob is our refuge, yea, this God is our God for euer and euer: he is the guide of his church, and he it is that will come and will not keepe silence, a fire shall deuour before thee, so that thine enemies shal not be able to stand in thy presence, they shall be scattered abroad and come to shame suddenly. Thou God hast giuen a banner to them that feare thee, that it may be displaide in testimonie of thy truth. That thy beloued, euen thy spouse, may be deliuered: and that euery member of

thy church may dwell in thy taber-
nacle for euer, & may reſt vnder the
couering of thy wings, when the
wicked ſhall fal and be vtterly diſ-
comforted. Oh how terrible art thou
in thy workes? through the greatneſſe
of thy power ſhall thine enemies bee
ſubiect vnto thee. And although
thou ſufferedſt the wicked to ride
euen ouer our heades, although
wee haue beene forced to paſſe
through fire and water, yet haſt
thou deliuered vs, and brought vs
into a wealthie place, where thy
word and Goſpell, euen the truth
of our ſaluation, is freely deliue-
red. Wherfore, O God, arise, let
thine enemies bee ſcattered: Let
them that hate thee, flie before thee,
as the ſmoke vaniſheth, ſo let thine
enemies bee driuen backe: let them
not come neere thy ſanctuarie. As
waxe melteth before the fire, ſo let
the enemies of thy Church periſh
at thy preſence, and let thy people
be glad: let thy congregations ſing
and reioyce, let thy beloued leape
for ioy. O ſend downe thy gracio-
ous raine vpon thine inheritance,
refreſh the wearie members of thy
Church,

Church, such as haue felt the woe of thine enemies: Let them be re-comforted: Let the solitarie poore man that thirsteth for thy sauing health, be filled with the hid treasures of thy loue. Deliuer the im-prisoned, and let the children now in captiuitie, be set free. Wound the heades of the obstinate, and stif-necked aduersaries of thy church, and bruse the hairy scalpes of such as seeke to destroy thy people. De-stroy the companie of the speare-men, & the multitude of the proud, whose hearts are lifted vp against thy people. Scatter those idle and vaill affected ones, whose delight is in war: so shall all kingdomes of the earth seeke thee, and the na-tions dispersed, shall attend vnto thy voyce, & all such as know thee, shall sing forth thy praises, yea, they shal sing vnto him that rideth vpon the high heauens, & ascribe all power vnto thee our great god, our mighty king, our husband and head. O God of hosts, cause thy face to shine vpon vs, and we shall be saued.

O Lorde increase our faith.

A Prayer for Gods fauour in protecting his Church, comfortable to the faithfull.

Sing faithfully vnto God our ſtrength ſing alounde vnto God of Iacob. Pſal. 81.1

OVR God is good, why ſhould we
ſo long neglect his praiſe? (then
His helpe doth paſſe the helpe of men
whoſe lawes and loue decaies,
But loe, the loue of God indures,
from day to day it ſtands,
His ſpouſe to loue and liue he lures,
and breakes her cruell bands.
(high
He ſends his word, and giues her
his Goſpell feeds his flocke,
His people onely take their flight,
to him their liuely rocke.
On him they ſtay, on him they ſtand
and he extends his aide: (band
He breakes with truth the dolefull
whereat his Church diſmaide.

No pompous Pope, no Spaniard
no direfull drum of foe: (proude
N

No shaft, no shot, no raineless cloud,
can daunt his spouse with woe:
What though the peeuish man of sin,
his bloodie badge display,
What if he vainely vaunt to win?
be still: he shall decay:

The proudest of our foes shall fall,
their stoutest strength shall rue,
The stately strumpet fraught with gal,
shall taint, and all her crue:
Iehouah yet, his Church shall saue,
and with his hand defend,
Who then will rest a popish slaue?
and not our Englands friend.

Breath out thy word, O God our guide,
let it be publisht so:
That it may stand and still abide,
and teach thy Church to grow.
Let truth preuaile, let faith abound,
let all reforme their waies,
Our Queene preserue, her foes confound,
send peace in all her daies,

A Prayer for the Church of Chriſt.

MOſt gracious God and louing Father in Jeſus Chriſt, looke in fauour vpon the eſtate of thy Church generally diſperſed through the whole worlde, and whom by the malice of Sathan, and the tyrannie of Antichriſt, thou ſeeſt continually aſſayled with many daungers: Bee thou therefore a caſtel and defence, a buckler and rocke, ſtrong and forcible to withſtande the furie and force of all aduerſaries, and for the better comforte, endue it continually with faith vnfayned, wherein it, and euerie member thereof, may ſafely runne and repaire vnder the ſhadowe of thy wings, whenſoeuer perill appeareth. Graciouſly guide and gouerne it, be preſent with it, and take the defence thereof into thine owne hands, to whom it ſpecially and alone belongeth, and let

it

it holde on the true course of pro-
fessing and practising thy true reli-
gion, that the aduersarie may haue
no cause to condemne it, through
sin, which howsoeuer it may seeme
to dwell in the most godly, while
wee liue heere: yet let vs alwaies
haue an eie and diligent watch ouer
our thoughts, words, and actions,
that our light may shine to thy glo-
rie, our good, and example of other,
in peace and warre, in comfort and
calamitie, and not be dismaid at the
noise and report of the greatest
danger, Amen.

O Lord increase our faith.

A motion to prayer, where-
in the soule must arme it selfe a-
gainst dangers of the time,
in regard of false
doctrine.

CHrist foreseeing in the
daies of his flesh, that
after his departure,
his Children shoulde

be in daunger to bee ſeduced from his ſincere trueth, by the miniſters of Sathan, falſe Prophets, and lying teachers: hath verie graciouſly giuen vs a forewarning to take hæde of ſuch as enter in amongſt vs in ſhæpes clothing, who are inwardlie rauening Wolues: who ſhould priuily bring in damnable herieſies, euen denying the Lord, who hath bought them, and who bring vpon themſelues ſwift damnation: yet many ſhall follow their deſtructions, by whome the way of truth is euill ſpoken of: It was propheſied long agoe, that in the later daies (euen in the dayes wherein wee liue) ſhoulde riſe by verie dangerous doctrines: & Sathan ſhould transforme himſelf into an Angel of light: and falſe Apoſtles, hauing put on the perſon (as it were) of Chriſt himſelf and his Apoſtles, ſhould creepe into the hearts of Gods children, and ſo enchaunt them with their counterfeit holines, that many through their hypocriſie ſhould be deceiued: Many ſuch haue in our daies riſen vp, and haue caried great ſhew

1. Pet. 2. 1. Sathan and his miniſters change themſelues into angels of light.

of

of being the flock of Christ, but by their actions haue shewed themselues very deuourers of the sheep of Christ, and haue sought to suck the blonde of his saints: of which kinde of deceiuers there are manie kindes (and they most subtile and wily in their generation) & therefore it behooueth the children of God to be carefull, watchfull, and obedient vnto the wil and word of God, which is the line whereby we must direct our course, to saile aright vnto the harbour of the heauenly truth. We must touch the compasse of our hearts, with the loadstone of truth, wherby we shal be able to eleuate all our affections vnto the heauenly day star Christ Jesus, that no counterfeit stone of mans deceitful opinions, shal draw vs from the course vnto our heauenly harbour, the kingdome of God, where we shal enioy our true and heauenly hearts ease, euen in this life.

There are many kinds of deceiuers.

Let vs therefore pray, that wee be not miscarried by the deceits of the wicked pilot Sathan, whose directions are meerely indirect, and

whoſe ſayles are deceitfull, being glorious to the eye: and the barke wherein hee carrieth his vnhappie paſſengers, ſeeming to bee a moſt ſecure cradle, gliding on without tempeſt or waue, vntill it come to the ende of their race, where alas they fall into the gulfe of perpetuall perdition: ſuch a maſter is hee, and ſuch mariners are his falſe prophets, that they delight fleſh and blood, and all their courſe ſeemeth ſweete, but ſhort: and ſoure Marchandize they ſhall haue, that paſſe in the pinneſſe of his poyſoned errours.

Sathans barke a deceitfull and a ſecure cradle.

Let vs therfore be watchfull, and flie his painted poyſon: for wee may be ſone miſcarried, if we enter but one ſtep into this courſe. Let vs call to mind that Paul hath forewarned vs of a verie perillous gulfe, wherin without great watchfulnes and prayer, wee may eaſily fall, and that is, into peruerſe opinions, drawen thereunto by ſuch as ſhoulde enter in euen amongſt our ſelues, yea, of our ſelues, euen of the fellow teachers in our congregations, that ſhould ſpeak peruerſe

Act. 20. 29. 30.

things

things, yea, and draw disciples after them: The strength of whose inchauntments we haue seen, euen in our owne Church of England, whose peruerse doctrines might be reuiued, but more fitly omitted: the spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heed vnto spirits of error, and doctrines of diuels, which speak lies through hypocrisie, and haue their consciences burned with an hot yron. 1. Tim. 4. 1.

Let vs hearken vnto the worde of the Lord, & imbrace it: Therfore let vs couet in all obedience and meekenesse to be taught the truth, pray for vnderstanding and fulfilling of the same, that we may bee able to discern these false prophets, and dreamers of dreames, of whom Moses also forewarned the children of Israel, willing them not to hearken vnto the idle fantasies of men, whose prophesie vnto vs lies, and teach vs vanitie, that speake the visions of their owne hearts, and that teach those things that they themselues haue inuented of their owne braines, and which they haue Deut. 13. 16. verse. Ier. 23. 19.

not

not learned out of the worde of the Lorde, and yet say, The Lord hath sayd it, beeing puffed vp, and yet know nothing, but doting about questions and strife of wordes,

1. Tim. 6. 4. whereof commeth enuie, strife, railings, euill surmisings, &c. And

The impudencie of false prophets. yet feare not, nor blush to make the Lord of heauen the authour of their lies and vanities: who beeing enimies of God, verie traitors against his crowne, kingdome, and dignitie, sticke not to colour their diuelish practises, peeuish opinions, and grosse errours, with the worde of God, when indeede the worde of GOD bewrayeth them, confuteth them, and confounded

2 Cor. 11. 13. 14. 15. them. Are not these false apostles deceitfull workers (saith Paul) transforming themselues into the ministers of Christ, and into his Apostles.

Such a strong deceiuer arose of late, euen yesterday, that hideous

Hacket a counterfeit Christ. Hacket, stirred vp by Sathan, who was transformed into no lesse a arrogation of Title, then into Christ himselfe, hauing on a kind of habite of holinesse, his heart fraught

fraught with a legion of Diuelles, who powred out mightie blasphemies against God, high treasons against her innocent Maiestie, and most detestable practises against his countrey. And yet a Christ: nay, a cursed caitife, in whom was performed the saying of Christ our Sauiour, that there should arise false Christes, that should shewe such strength of errour, that if it were possible, the very elect should be seduced by them. And surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, vnlesse it please GOD to arme them strongly with the sword of the spirit, that by the swoorde of truth they may be enabled to confound them in their arguments, for the verie true Christians may often fall through frailtie, in some conceit of things, euill to be good, and good things to bee euill: and specially when it shall carie colour of godlinesse, to conceiue it so. And many times it falles out that euil things carrie colour to Preach vnto vs good, as in the adherents of this wicked

It is dangerous to dispute with false prophets.

Christians through frailtie may fall into errours.

wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action carried colour of loue, in that they preached repentance vnto their Countrey: it carried colour of Religion, in that they preached as Messengers sent from God: But see howe all these gaye shewes were mingled with mischiefes, tending to stirre vp tumults and vproares among the people, and to rayse an euill opinion and disloyaltie in the subiects towards her Maiestie: and moreouer, it tended to enuie and wicked zeale, to bring Magistrats into contempt. All which preach vnto vs that it is time for al estats to looke about them, to be watchfull, and to be ready to stand in the day of trial: for these are persecutions raised against the Highest, euen by such as are with vs in some outward shewes, but not of vs as the issue of their workes declare: but in my poore opinion, this their preaching publisheth to vs Gods displeasure, for ouermuch security. If they being false Pro-

phets

phets preach vnto vs repentance: it is time for the true ministers of God to crie out for repentance: for God many waies preacheth vnto vs repentance and amendment of life. And because the deuill to an euill purpose preacheth that which may admonish vs, let vs vse the meanes to learne howe to amende what is to be amended: so shall we tread him and his purposes vnder our feete, and God himselfe will send preachers to publish his pleasure, and to declare his truth with warrant of his worde, whose exhortations shall not be by deceit, nor by vncleannes, nor by guile, but as they were allowed of God, and to whom the Gospell being committed: they shall speake, not as they that please men, but God, which shall approoue their hearts. By whose doctrine also wee shall be able to finde out all the false Prophets that endeuoure to miscarry vs. The aptest meane to bring men into the captiuitie of errours, and erronious teachers, as ignorance of the worde, which would God it were meerly banished the Church of

Ignorance the moth of errours.

of God that through knowledge we might wade in the true word, and by the ſame diſtinguiſh and pull out the poyſon of all peruerſe teachers, and caſt it in the fire of vtter oblition. That the harts of true Chriſtians might bee comforted, & all the congregation of God knit togither in loue. And that all
Coloſ. 2.2. the miniſters of God might proceed in one rule, and might al mind one thing in the lord, that nothing be done of contention or vaineglorie, but that in meeknesſe of minde euerie man eſteeme other better
Phil. 6. than himſelfe. What moued thoſe two gentlemen Ardington and Coppinger, to runne that courſe, but vaineglorie and ignorance of the worde, without the knowledge whereof, the intricate and hidden ſubtiltie of that wicked monſter Hacket, could not be deſcried, who bewitched them with forgetfulnes of their duties to God, & their moſt gracious Queene: for that they ſearched not the counſell of God, neither builded their proceeding vpon his word: but pricked on by the ſting of ſingularitie and

vaine

vaine glorie, brake out into desperate and irreligious terms, laying open, as it were, before all the world, their owne corruptions, & the deuilish affections of that wicked man, that counterfeit Christ, that forged king, who was deseruedly crowned with a halter in Cheap, according to the words of Paule, that the end of these men shall bee according to their works.

The end of Hacket that counterfeite Christ.

2.Cor.11.15

It is time for the Children of God to take warning and bee watchfull, considering these daungerous times, where swarmes of false prophets do euery where flie to and fro to disquiet the godly, as papists, Brownists, Anabaptists, the Familie of Iust and lewdnesse, termed the familie of loue: & many other dangerous sects, who seeke to quench the ardent zeale of sincere christianitie, striuing about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our ministery may shew it selfe approued vnto God, and that our Ministers neede not to be ashamed, but may deuide the worde of truth aright, that they

may

may stay prophane and vaine bab-
lings which increase to more vn-
2. Tim. 2. 25. godlines: And that they may keep
the pattern of the wholsome wor-
des which they haue learned in faith,
& which they may teach in loue in
Christ Iesus. For such is the sub-
tiltie of this wicked workmaister,
who hath sent forth these hellish
harueſt men, that some one of these
his subtill sectes in shew maketh,
and as it were matcheth euery god-
ly endeuour and sincere course that
the children of God doe practise in
deed, onely to impaire the credit of
1. Tim. 6. 25. a right Christian life in Gods sin-
cere children, by the opposition of
science, falsly so called.

We know that it is the duety of
euery childe of God, to doe good
workes to approoue his faith, by
which faith he is iustified: and we
see that the diuell hath stirred vp
a doctrine of workes, that by them
men are iustified, and therfore such
as stand vpon their owne iustifica-
tion, carie themselues in shew ans-
swerable in mortal sincerity to the
most godly: when yet they hang in
the Spiders web of sinne, because
they

they imagine that God will thanke them, because they doe that which he hath commaunded them. And yet by the mouth of God himselfe they are condemned for vnprofitable seruants. Luk.17.9.10

We know that true Christians do thirst after the word, and desire to bee fedde with the foode of the Gospel. And therefore desire to repaire vnto sermons, and to be studious in the worde. And we may see howe the Diuell prouideth to blemish this Christian vertue, by stirring vp euen of his wicked ministers to performe the same, as did the soothsayers of Pharaoh, and at length to breake out into grosse and most palpable euils to the end that the fall of them that stoode not, shoulde blemish the zeale of right godly affected.

Againe, we know that it is the duety of Christians to shun swearing, and blasphemie, to giue continuall thanks for Gods benefits, to instruct their families, and to pray for, and with them. And we see that the deuill hauing emulation hereat, endeuoureth either to

drawe such as exercise this sincere course of life into some action to discredite their profession, or else stirreth vp some counterfeit of his in some shew, to performe this in-
2.Thes.2.15. tegritie, that at the last by some notable fall, he may bring all other sincere professors into ignominie. Therefore, brethren stand fast, and keepe the instructions which yee haue been taught either by wordes or by the examples of the Apostles.

The diuell practiseth to blemish the Preachers of the worde.

For aboue the rest of his daungerous practises, marke how hee endeuoureth to blemish the profession of the Gospell, euen in the Ministerie, and in the sound preachers of the word, by drawing them into some grosse euill or other, to the ende that he may bring all the godly and zealous workemen of the Lord into contempt, blinding the eies of the world, and thereby raiseth a false opinion of the verie sacred truth.

By this wee see, that euen now is come the time of triall, and now it will be found out who are Gods children in shew, and who in deede, it will appeare, who will continue

vnto

vnto the ende: for if wee giue consent to strange doctrine, to newe deuises, to false and counterfeite lawes, whereunto wee are daily moued, then shall wee bee vagabonds from the Church of God, howsoeuer wee seeme to dwell in the same, and to bee members of it outward show, then will God in the last day say, I knowe you not, howsoeuer wee say wee haue prophecied and preached in his name.

Oh let vs therefore pray, that we may hold on a true course, and kepe the line of the truth, without going to the right or left hande, howsoeuer subiect wee shall then be to slaunders, to scoffes, to reproches, to imprisonments, and sometimes to death it selfe.

What the true confessors must looke for.

Happie are wee that haue the booke of life laide open before vs, wherein is contained the way to Gods kingdome, and whereby we may take the pathe to our heauenly hearts ease, and that without reproofe, whereof we may reioyce.

A consideration of the controuersies in our own church.

And for a farther cause to moue vs to go vnto God in praier, let vs somewhat consider the controuersies

ſies which of late haue riſen by the
worke and inſtigation of the deuil,
euen in our owne church, amongſt
our own guides in our own natiue
land: how it hath raiſed a ſcruple
and doubt in ſome that are not al-
togither grounded in the know-
ledge of the worde, Whether they
ſhould obey the Magiſtrate in Eccle-
ſiaſticall cauſes. And, whether there
ſhould be a ſuperioritie or equalitie in
the Church-Gouernors. Theſe, and
many other cauils hath bee raiſed,
to hinder the preaching of the Go-
ſpel, which is greatly to be lamen-
ted, and an eſtabliſhment of con-
corde amongeſt our ſelues to be
ſought and heartilie prayed for.
The worde warranteth our obedi-
ence vnto magiſtrates, & therefore
wo be vnto him that will teach vs
contrarie doctrine. Let vs indeuor
to performe our dueties, and giue
vnto God that which is Gods, &
vnto Cæſar that which belongeth
vnto Cæſar. And for the contro-
uerſie of the inequalitie of Church
gouernours, it is to be conſidered
that there are ſeuerall functions in
the Church, and euerie function
hath

hath his seuerall person and place, let vs therfore pray that euery person may measure his calling by the word, and limit his superioritie or inferioritie, as they are therein limited, then shall not the people of God want their due food in regard of humane contentions. Oh that euerie one would enter into his owne conscience, and as much as in him lieth, cast away all carnall consideration, and what the word of God warranteth, let him holde, and giue no ground to the cauilins, and shun the contrarie.

And for vs that are the common people, that must expect to beed by the ministerie, let vs pray for their vnitie, and that God will giue them humble spirites, vigilant and watchfull eyes, knowledge, loue, zeale, and constancie, that the false prophets may be abandoned, and the true ministers of God bee esteemed and imbraced as the Ministers of God: Let vs obey them that haue the ouersight of vs, and submit our selues, for they watch ouer our soules, as they that must giue accounts, that they may do it Heb. 13. 17.

with

ſwith ioy, and not with griefe, ſ
that is vnprofitable for vs, know
ing that falſe prophets are the en
mies to the croſſe of Chriſt, whoſ
end is damnation, whoſe God is the
bellie, and whoſe glory is their ſham
which minde earthly things. If an
man therefore purge himſelfe fro
theſe, he ſhall be a veſſell of hono
and ſanctified & meete for the Lor
And therefore let euery man pra
vnto God that they may all ſpeak
one thing, and that there may be n
diſſentions amongſt vs, but we
may bee knit together in one mind
and in one iudgement, ſo ſhall th
glorie of God appeare, and ou
Church proſper.

The Prayer againſt falſ
Prophets, errors, Schiſmes, and for increaſe of Chriſtianitie.

O R aſmuch good fa
ther, as the latte
times of the world
are come vpon vs, an
we

keare by thy diuine prouidence, a=
inted vnto these dangerous & euill
imes, wherein, as wee haue beene
foretold, many false prophets and
eruerse teachers, dreamers of
reames, and lying Apostles are
isen vp: and Sathan that wicked
serpent hath turned himselfe into
n angell of light, and his minis=
ers into the forme of thy Sonne
Christ, and his apostles, whereby
e endeuoureth to continue his
ingdome, and to hinder the pas=
age of thy diuine worde, to exalt
mor, and to stop the truth, to con=
ume vanitie, and to blemish thy
word. And forasmuch also good
father, as that man of sin, the son of
erdition, heretofore foretolde to
ome, is alreadie come, and hath
stablished his seate of pride, and
ndeth abroade his lying Mini=
ers to seduce such as haue not
sufficient taste of thy worde, and
whom thy grace directeth not, to
eware of his wicked practises.
Graunt (oh mercifull God) that
wee may through the assistance of
thy diuine spirite, bee wise in thee,
nd be so guided by thee, that the

deceiuing deuiſes of theſe lyi
ſpirits withdraw not our minde
hearts and ſoules, from the tr
imbracing of thy ſacred wor
Grant O Lord, that we wand
not from the path of thy heauen
kingdome, but may conſtantly a
firmelie perſeuer in thine infal
ble truth vnto the ende, and m
baniſh all errors and ſhew of fal
hood, and abide in the vnitie
thy true Church, and Chriſti
religion for euer: let no deceitfu
thing miſcarie vs, let not the cra
and ſubtiltie of Sathan, nor t
hypocriticall habite of holyne
(wherewith many of the childr
of perdition are clad to deceiue t
ſimple and true of heart) preuai
with vs. Defend vs, good fathe
from erroneous ſects, and let
not in anie ſort ioyne with t
ſchiſmes & diuiſions of the wor
for (good father,) as they are m
nie, ſo are they in many ſorts da
gerous, for they all carie ſhewe
truth, ſome mixed with the trut
and all of them defended for
truth, inſomuch as the truth
ſelfe is little, yea, leaſt of all mai
taine

tained, but suppressed, persecuted, and vpbraided, euen with the titles of error, heresie, fashood, nouelty, cause of tumults, of rebellions, and contempt of Magistrates, and such like persecutions: which how contrarie it is thou knowest. It is hard therefore, vnlesse thou vouchsafe the light of thy holie spirit, to discerne betwœn these, & as hard to stande without bœing seduced with their subtiltyes: sende downe therefore thy grace, and direct vs in thy truth, and gather vs togither in one sound profession: enable vs to conceiue aright the things that belong vnto saluation, and kœpe vs from such as come into the Church in sheeps clothing, but are inwardlie rauening wolues, which spare not thy flocke, but cruelly deuoure thy beloued sheep, with the poyson of erronious doctrine: and root out the tares, cockel, and darnel of error, alreadie sowen, from the good seed of thy word.

And forasmuch (good Father) as the case standeth so, that who so will professe thy name, and sœke

to ſanctifie the ſame in a ſincere and
right courſe of life, not bending
his affections, or yeelding liking to
the wicked courſe of this world, in
whoſe proceedings ſtandeth but
the ſhadow without the ſubſtan-
tiall fruite of ſincerite, cannot
wade through this vale full of
confuſed corruptions, but hee ſhall
fall into the hands of ſuch as car-
rie the titles of Chriſtians, and will
yet ſeeke Antichriſtianly, to op-
poſe themſelues againſt him, with
the bitternes of their vpbraidings,
to quaile (if it were poſſible) and
to diſcomfite, nay, to ſeduce euen
the faithfull from the ſincere ſer-
uice of thee. And this (deare Fa-
ther) is dangerous vnto the weake
and feeble ones, wherefore giue vs
aide and ſtrength, that we ſlide not
by their ſlipperie practiſes, from a
conſtant perſeuerance in the inui-
olable truth, but rather may with
all willingnes, not only lay downe
our goods, & all naturall reſpectes,
but euen life it ſelfe, rather then to
ſhew our ſelues as broken bowes,
to ſtart aſide with euerie blaſt of
vaine doctrine, and thereby be car-
ried

ned away into vanitie and er-
rour.

And according vnto thy pro-
mise, vouchsafe that whensoeuer
any of thy children, for the testi-
monie of their faith in thee, and
for their ardent zeale in thy word,
shall be apprehended, reproued, or
caited before Princes or rulers,
howsoeuer vnlearned or vnable
they shall be, in respect of deepe lite-
rature, or worldly wisedome, thine
holy spirite may enlighten their
vnderstandings, giue knowledge
vnto their hearts, and vtterance
vnto their lips, that they may bee
able to speake & defend thy truth,
to the vtter confutation of such
false teachers as shall withstande
the same: & giue them also know-
ledge and boldnesse, that the high
lookes, and the thundring threates
of the mightie aduersaries, dismay
them not: so shall thy name bee
glorified, thy word magnified, and
thy poore children sing foorth the
praise of thy might and maiestie,
with heauenly wisedome in world-
ly foolishnesse, and in the end, be
crowned with the diademe of eter-

nall felicitie, with thy Saints in bliſſe, Amen.

O Lord increaſe our faith.

Againſt falſe Prophets and deceitfull teachers.

O God that guidſt that faithfull (flocke,
and leadſt it by thine hand,
That gau'ſt it water of thy rocke,
in drie Arabia land.
Giue grace to vs to flie the men,
that teach thy word awry;
Of whom thy ſon forewarnd vs when
he did their ſleights eſpie.

He did foreſee hypocriſie,
ſhould lurke in godly weede,
And wolues in ſheep-like tire to lie,
And on the ſheepe to feed.
The ſubtile ſerpent ſhroudes his wile
attirde like angell bright,
And falſe apoſtles fraught with guiles
do counterfeit the light.

The man of ſin that ſits on high,
with triple crowne on pate,
And

And lifts his lewdnes to the skie,
holds sauing Christ in hate,
He sends his subtile sots by swarmes
through all the world: to win
Thy childrē pure by wicked charmes
to draw their soules to sin.

Keepe vs thy children Lord, therefore
direct vs by thy grace,
That their inchantmēts may no more
our zeale sincere deface.
And let thy truth be still our guide,
that we thereby may know
Their falshood who do start aside,
and flie the subtile foe.

A short Prayer against errors and schismes.

WE humbly pray thee most mercifull father in mercy to look down vpon the dangerous estate of thy Church, which is much pestered and infected with the suds of errour, insomuch as it seemeth to be swallowed vp of the perilous inundations of sects and schismes, coined by the

ſubtilties of that wicked one Sa-
than, whoſe practiſe is euer fro
the fall of Adam, to ſtop the pu
prœcedings of the Goſpell, by t
peruerſe workes of darknes. San-
ctifie therefore thy children, wit
thine eſpeciall grace, and manife
thy truth vnto them, that by t
light thereof they may know ho
to ſhape the way to the true ſerui
of thee. And let them be able to d
ſcerne betweene truth and erro
that they may be alwaies free fro
hereſies, and not be intangled wi
falſe doctrine, nor defiled with t
loathſome pitch of mans inuen
ons, not being indued with the pu
ritie of heauenly knowledge, w
may all ioyne togither in one truth
wherein wee may liue and die: an
ſo in Chriſt thy Sonnes merites,
liue with thee in heauen eternall
Amen.

Lord increaſe our faith.

A motion tending to praier, that all estates may gouerne themselues according to their duties.

E often offende all the sort of vs in this point, namely in attributing more vnto our wealth, our worldly wisedome, our offices, our places and high titles, our callings, and our skill, in whatsoeuer art or facultie, then indeed we ought: for by ouer good conceite of anie of these, we imagine that all good successe commeth of our selues: insomuch, as the wealthie seeme to be secure, in regarde of their abundance of all things, and thinke they haue neede of nothing, and therefore seldome or neuer flie vnto God for succour, but seeke it in their chests.

Our good liking of our high estates dangerous.

The politike and wise according vnto the world, are careless in the counsell of God, of his directions and assistance, because in

their generations, they are wiser then the children of light, and so deepe are they in their owne selfe indgement, that it is impossible for them to bee deceiued. They that haue high, profitable, and honourable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auaileth it if they execute such high places without the due obseruation of the sinceritie of conscience, violated with corruption and violence towardes inferiours, and with crueltie towarde such as offende them? These high callings, honourable or profitable offices, will render vnto the abusers of the same, the reward of eternall ignominie in the end.

A sincere conscience must accompanie a high office or calling.

The baser sort of men, such as in their arts, faculties, and manuall occupations, doe exceed other in skill and excellence, they waxe arrogant, and eleuate themselues aboue other, and in their conceites despise other, yet in the ende beset themselues, and fall into miserable contempt, euen of the most baseste.

Too good opinion of our skill in manuall occupations, dangerous.

Sith then that these high gifts often

often times make vs to forget our selues and God: it is good & most expedient for euerie man in his calling, to looke into the ende for which hee was called thereunto, and to proceede vnto the performance and execution thereof, according to the commaundement of God, in truth, in zeale of a good conscience, and in all humilitie and meekenesse, knowing this, that otherwise our callings will bee mocked, and that in iudgement. Saule was worldly wise, and a mightie king, and one that stoode in the place of high honour and dignitie: Yet because hee thought his wisedome better then indeede it was, the Lord pulled him down from his kingly throne, to ignominie & shame. Iob was wealthie, yet hee was brought to extreme pouertie, to shewe the vncertaine estate of rich and wealthie men. Achitophel was wise and politike, insomuch as his counsell was accounted as the Oracle of God, yet because it was not seasoned with the trueth in the feare of God, it turned to his owne shame, and at last

Euery man must consider why he was placed in his calling.

Iob, 13.

2. Sam. 16. 23.

2. Sam. 17. 23.

last his counsell being contemned he hanged himselfe. The Iudges that accused Susanna falsly, were men of authoritie, yet for that they abused their authoritie, they were found worthie of death. Demetrius was a cunning artificer, and vnder colour of his skill, and by reason of the gaine which hee got by the same, hee was mooued to driue others of the same mysterie, not hauing the feare of God, not onely to forsake religion, but to raise tumults against Paul. So that wee see that not one of these excellent gifts or rare qualities, are of themselues able to cõfort or relieue vs, but rather of themselues to drawe vs into diuers euils, yea and bred in vs greater inconueniences, then if we were destitute of them. And therefore it behooueth euerie one of vs to craue the assistance of God, & the direction of his grace, that we may guide our professions, and vse his gifts wisely, reuerently, & humbly, knowing that it commeth not of our selues to performe any good in what place or calling soeuer wee bee, howsoeuer rich, howsoeuer

Our callings themselues cannot relieue vs.

glorious,

glorious, howsoeuer wise, howsoeuer cunning we are, without the feare of God we are yet poore, ignominious, foolish and ignorant, and very sots, and nothing that we take in hand shal prosper to the end, howsoeuer it fare with vs for a time.

No calling without the feare of god profiteth euer.

Wee may not shewe our selues swine, who seeke their draffe and akornes, & their whole nouriture from the earth, neuer looking vp to the hand that giueth it, nor to the tree from whence they fall. We liue not by bread onely, that wee sowe and reape of the earth: we get not our wealth by our owne wisedome, but by the prouidence of God, by his word, and by his promises which wee apprehende and meene by the hande of faith: and therefore must wee looke vp vnto the hil, from whence commeth our helpe, we must flie vnto the Lord, who blesseth our wealth, our wisedome, our authoritie, our knowledge, and our occupations: for hee setteth in authoritie, and pulleth down, he giueth wisedome, and bestoweth it, he instructeth vs

in

in arts and ſciences, and in our oc-
cupations, and he bleſſeth and cur-
ſeth vs in them, as we ſhew our
ſelues in duety obedient vnto him,
ſo he ſheweth himſelfe ready, wil-
ling, and able to bleſſe and help vs.

It is not enough to bee able in
ſome meaſure to diſcharge our du-
ty, in our offices and callinge, but
we muſt pray, that wee may diſ-
charge the ſame truely, which we
Pſal. 127. cannot do without the bleſſing of
1, 2, &c. God. Except the Lord build the
houſe, they labour in vaine that
build it. Except the Lord keep the
Cittie, the watchmenne wake in
vaine. All our endeuours and la-
bours are to no purpoſe, except the
Lord bleſſe the end. It is in vaine
for vs to riſe early, & to goe to our
reſt late, and in griefe to eate our
Verſ. 2. bread, vnleſſe the Lord giue a bleſ-
ſing vnto our labors and ſtudies.

Wherefore let vs repaire vnto
our good God, with humble hearts
in faithful ſupplications: that he
will giue vs ableneſſe to performe
our callings ſkilfully and religi-
ouſly, that in quiet of conſcience
we may eate the fruits of our la-
bours,

labours, and so prosper in all that we take in hand, that our brethren neither deceiued by vs, nor our liues forced to vse any vnlawfull thing for our owne release, which may offend the Lord.

The Prayer that euerie man may liue vprightly in his calling.

O God of all comfort, and giuer of al consolation, for giue my sins, clense me, and wash me from all iniquitie, which disable me to performe my calling, in such sincerite as becommeth mee. And through the blood of thy Sonne, purifie my heart, and my imperfections, increase my knowledge, and sanctifie mine affections with thy grace, that my sinnes beeing forgiuen, I may rest in thy fauour, and in thy fauour finde continuall com-

comfort, and be daily bleſſed with new giftes: that I may be found perfect in my calling, ſeaſoned ſo with a liuely faith in thee, that thy holy ſpirit may continually dwell and beare rule in me, and leade me to the due performaunce of thoſe things which thou requireſt to be done in my calling: that all vnnaturall affections beeing truelie mortified, I may only reſt in thee, and relie on thee, and bee ruled by thee in all things.

Good Father, graunt that I may take the direct & right courſe in my vocation to eternall life. In which courſe conſiſteth the inwarde peace of the ſoule, which is onely delighted in thine inuiolable truth reuealed by thy ſon, and left vnto vs in his worde and laſt will. In which his laſt will and Teſtament are comprehended all neceſſarie rules, and the ſacred diſcipline, whereby thy children are to guide themſelues in their ſeuerall callings: which directions are comprehended in three principall vertues, by thee beſtowed vpon them that ſeeke them at thine

hands, in the name of thy son, faith, hope, and loue: which three are so united and knit in one, that they dwel all togither in thine elect children: and so precisely direct them through thy grace, that they go not awry in their callings.

I therefore (good Father) being of mine owne wisedome ignorant, and of mine owne power vnable to comprehend the height, the length, and depth of my calling, instantly beseech thee, in mercie to behold me, an vnperfect creature, without these vertues, and so adorne mee with them, that I may bee made perfect in all good workes of the spirit, that my bodily labours bee not in vaine in thee.

Graunt also, that I may ioyne with all my trauailes, labours, affections, desires, and endeuours, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlines with godlines, brotherly kindnes, and with brotherly kindnesse loue, that I be not vnfruitfull in my calling. But may acknowledge thy sonne Christ Iesus,

ſus, and in him to haue peace of conſcience: that I may be patient in troubles, long ſuffering in wrongs, meeke in trials, faithfull in expecting helpe in diſtreſſe, reioycing in heart, quieted in minde, in hope to enioy at thy hands, and in thy good time, whatſoeuer maketh vnto the true comfort of my ſoule, and the releiſe of my bodie. That in all truth and inwarde feeling of thine ayde, my calling may be made perfect, and ſealed with the ſeale of thine owne ſpirituall approbation. So ſhall I thine vnworthy creature, and all ſuch as thou haſt committed to my charge bee directed in the true knowledge of thee, and ſuſtayned with things neceſſary whiles wee liue heere.

O bleſſed Lord and louing Father, except thou thus direct me, I cannot ſtande, but ſhall fall into manie miſeries. For no eſtate, no degree, no calling, office, function, or trade of life, can proſper, or bee rightly perfourmed, without thy continuall aide, direction, and prouidence.

There-

Therefore Lorde, guide mee by thy spirit, encrease my faith, giue mee wisedome and ableneſſe in all things to execute my calling as I ought: and to the execution therof, bleſſe all my members, make them apt and readie instruments to perfoꝛme their duties, that in no point I faile in a Christian proceeding therein. And bridle in me the nature of flesh and bloude, which (vnleſſe thou season my affections by thy spirit) wil so much the moꝛe spoyle, by how much thou hast exalted me to woꝛldly preferment, & enable mee to liue in this woꝛlde, in higher reputation than other men, whereunto flesh and blood is readie to attribute chiefeſt hearts eſe.

And by that subtill shift, Sathan many times mooueth vs to rely vpon vaine things. And therfoꝛe (good Father) vouchsafe to grounde all mine affections vpon thy feare, that I be not miscarried in my calling, frō the true obedience vnto thee, without which neither honoꝛ, profit, wealth, wisedome, oꝛ any other blessing of thine can steed re-

releeue, or comfort me.

We preſent therefore, good and gracious father, with me, and grant that al things that I take in hand, may begin in knowledge, proceed in fear of thee, and end in loue, that my whole courſe of life may be bleſſed with good effect, in all my endeuours. That neither mine enemies reioyce at my miſeries, the godly be offended at my raſhneſſe, nor my eſtate hindered by my fooliſhneſſe. Good Lord grant this for thy ſonne ſake, Amen.

For Gods direction in our callings.

O God of gods, O Father great,
thou guide of all degrees:
The high and low looke vp to thee
attendant on their knees.

We haue our being and our foode,
our wiſedome and our skill:
Our high eſtate, all honour eke,
and callings at thy will.

All kings receiue their ſcepters pure,
and diademes from thee:

Thou

Thou mak'ſt them apt to rule a land
elſe they vnable be.

Thou giueſt ſage and ſacred men,
and Senators moſt graue
To guide thy people in the heſtes,
that fit them beſt to haue.

Thou chuſeſt eke the godlieſt ones,
and meeteſt men to be:
The preachers of thy ſacred will,
who learne to teach from thee.

Thy grace doth guide their lips a-
elſe ſpeake they all awry: (right
Thou art the fountaine full of loue,
whereof they drinke or die.

The pooreſt thou doſt frame to skill,
the loweſt learnes to liue:
Whhand takes hold of art from thee,
thou dooſt all bleſſings giue.

Elſe all their curious cunning failes,
our labours looſe their grace:
In vaine we trauell, and our toyle
turnes vs to pooreſt place.

Sith then (good Father) each degree
depends on thee for ayde:

The

The high and low, wealthy and w
elſe reſt they all vnſtaide

Bleſſe all thy people in their char
our callings all direct:
Teach Prince and people in the w
that graceth thine elect.

A ſhort prayer that all me
may liue vprightly in their calling.

LOrd God almightie, mercifull and pure, b pleased in fauor to co ſider the weakeneſſe man, and ſo ſanctif vs with thy grace, that w may all confeſſe our ſinnes, an crie to thee for pardon, all acknow ledge our weakeneſſe, and crie t thee for ſtrength, all ſee our igno rance, and come to thee for know ledge howe to behaue vs in th mortal life in our ſeuerall calling that thereby both thou mayeſt be glorified, our brethren comforte

an

nd our selues relieued: that when
e shall be called by thee, to render
n account of our stewardships,
e may be able to stand before thee
quitted from al that either sinne,
e deuill, or our corrupt flesh may
arge vs with, not through our
ne deseruings, which in our
st endeuours are euill euermore,
t in the merites of thy Sonne
hrist, Amen.

O Lord increase our faith.

A motion to a Prayer, wher-in the soule must arme himselfe to suf-fer crosses, and therfore it is ne-cessary to call to mind what is to be done when as affliction comes.

EVery one that walk-eth aright, shall suf-fer affliction: vnder which title of Affli-ction, are compre-hended

The poore mans enter-tainment in this Pro-gresse.

hended all troubles, croſſes, and c
lamities whatſoeuer, be it poue
tie, ſickenes, impriſonments, en
mies, loſſe of goods, ſlander, baniſ
ment, or whatſoeuer other aduer
ſitie. And all theſe, or ſome part
them doe all the children of God
ſpecially taſte, but in loue, altho
ſometime the wicked are touch
with them alſo, in the Lords iudg
ments: But for the moſt part, t
wicked come not into misfortune li
other men, but are luſty and ſtron
and flouriſh like green Bay-trees, la
ing vppe great heapes of riches fo
their children. And contrariwiſ
the godly, ſuch as feare God an
walke in his waies, ſuch as trem
ble to ſinne, they are pinched wi
pouertie, they are viſited with ſick
neſſe, they are impriſoned, they a
perſecuted, ſlaundered, and taſte
all the peruerſe things of the wor
according to the ſaying of Dauid
Manie are the troubles of the right
ous, but the Lorde deliuereth the
out of all. He heareth the poore, an
deſpiſeth not his priſoners. Such
are ſhut vp in the afflictions of th
world, as was Dauid, who wa
perſe

The godly & the wicked are troubled, but in diuers ſorts.

The worldly eſtate of the wicked.

The eſtate of the godly in this life.

said. Who was persecuted of
his and crossed by his owne sonne
Absolon, As Ioseph, who was im-
prisoned for his sincerities & conti-
nency, whose hard and ill intreat-
ment is specified, Psa. 105. Ieremie
the holy prophet of god, was like-
wise imprisoned and bufketed, fet-
tered, and euil intreated, for doing
the message of God. Daniel, for
that he refused to commit Idola-
trie, was cast into the Lions den.
Elias was pursued by the wicked
counsellers of Iezabel, to haue beene
slaine. But let vs marke how the
Lord worketh. He willeth vs to
call vpon him in the time of trou-
ble, and he will heare vs and ease
vs: So these men cried vnto the
Lord, and he deliuered them out
of their distresse. He did not onely
deliuer Dauid, but made him a
king, hee did not onlie set Ioseph
free, but made him chiefe ruler of
the kings household, he was exalted
out of prison to promotion: so were
Ieremie, Daniel, Elias, and all Gods
children deliuered. We also reade of
Peter, Paul, Silas, and many other:
the end of whose troubles, are

Gen. 39. 20.

Ier. 20. 2.

Dan. 6. 6.

The Lord worketh for his children Psal. 50. 15. Psal. 107. 13.

Gen. 41. 40.

Prayer draweth troubles to a good end.

comfortably wrought by the
uing hand of the Lorde by praye
Yet often times the Lord permi
teth his children to be most deepl
plunged in miserie, in such sort
flesh and bloud often doubte
whether it be possible that the
may be anie meane to deliuer it, f

Psal.62.6.

we see that we stick fast (as Dau
saith) in the deepe myre of trou
ble, where no stay is, where is n
comfort at all, no friend to ay

Psal.71 20.

bs, no meane to rid vs, but the cru
streames and mercilesse waters ru
as it were ouer our head. The lo
sheweth his children great troubl
& aduersities, but he turneth vs
to vs againe, he reuiueth vs, an
taketh vs vp from the deepe of t
sea. So did he help the children
Israel, euen through the red see
the storie of Gods great goodnes
and power therein is manifest, an
comfortable to gods children, ho

Exo.17.6.
Psal.14 8.
Exo.16 13.
Psal.78.6.

he fed them in the barren wilder
nesse with bread from heauen, an
howe hee gaue them drinke of t
hard rocke. Sampson being read

Iudg.15.19.

to die with thirst, the Lord ga
out a fountain of water out of t
tee

ith of the iawbone of an Asse Gods pro-
comfort him. Elias being hun- uidence in
, had meate sent him from God feeding his
Rauen: the Lorde can and children.
if hee see it expedient for vs,
ke vs bread of stones, hee pre-
eth his children in the fur-
of the most cruell fierie triall.
e children of GOD walke
ough fire and water, but the Psal.66.12.
de bringeth them into a weal-
place, as hee did Iacob, who Gen. 32.10.
e ouer Iorden with his staffe
y, but he returned verie rich.
d blesseth his children with
things, and when we begin to
ake through the extremitie of
afflictions, yet he will extende
hand, as he did vnto Peter, and
hold vs vp that we perish not
the waters of trouble, Let vs then Psal. 69. 17.
our burthen vpon the Lorde, and
shall nourish vs, hee will not suf-
the righteous to fall for euer. Let Psal 55.22.
take vp the crosse, & follow our
ster Christ, who hath framed
this progresse before vs, & ta-
of the crooked passage of the
ld. God is our help and strength,
, a present helpe in trouble: hee is Psal.46.1.

readie alwaies to be founde, w
should we then feare, or be fai
hearted, though we fall into mi
rie, as though some strange thi
happened vnto vs? Let vs be pa
ent, and waite a while, for it is t
way that the godly haue walk
before vs, and haue beene comf
ted. Dauid before he was troubl
went away, he fell from his due
to GOD, but after hee was to
ched with the crosses of the wo
for his disobedience, he beganne
looke backe againe from whe
hee was slidden, and acknowl
ged, that it was his sinnes t
had plucked downe Gods an
against him. So hee reformed
heart, and confessed that it w
good for him that hee was troubl
So let euerie one of vs ackno
ledge that our miseries are
messengers to reuoke vs from s
to keep vs in awe of our God, w
is so louing vnto vs, that he
not suffer vs to fall, but wil by
by whip vs for our fault, if not
is an argument that hee begin
to leaue vs to our selues, to fil
a greater measure of sinne, aga

Affliction a necessarie meane to draw vs to God.

Affliction an argument of Gods loue, and continuall prosperitie the contrarie.

the day of vengeance. Thus he suf-
fereth the wicked to wallowe in
their pleasures, in health, in wealth,
in freinds, in continual prosperity,
to haue as it were all hearts ease
in this world: but alas, it is a dan-
gerous slumber wherein they are
cast by the heauines of sin, where-
in they lye fatting in all delights,
but at last they come to the euer-
lasting slaughter. And far better
were it that they had suffered want
in steede of wealth, sicknes in steed
of health, sorrow in steede of ioye,
paines in place of pleasure, and all
miserie and affliction in steede of
their delights in this life, which
is but for a moment, rather then
to perish, for their pleasure eter-
nally. But alas, what is this coun-
sell to the wise of this world? It
is foolishnes. I wil therfore speak
againe to the poore, to the misera-
ble, to the imprisoned, to such as
liue as though they were alreadie
dead, in regard that the world af-
fordeth them no cōfort, and whose
life seemeth vnto the prosperous, a
verie madnes, a verie hell, and an
ignominious life. To such I say

A sower saying to secure men.

thus, and would wiſh them to take their croſſes with patience, and follow Chriſt. And let them not feare though the earth be moued, and though the mountaines fall into the midſt of the ſea, though the waters thereof rage, and be troubled, and the mountaines ſhake at the ſurges of the ſame, for there is a riuer whoſe ſtreames ſhal make them glad, for God is in the midſt of it. And therefore giueth he the thirſtie to drinke, and therewith waſheth he away the teares from the eies of his afflicted children, and powreth abundance of comforts vpon all ſuch as long for his ready helpe: and let them know this, that the poore ſhall not alwaies be forgotten. The hope of the afflicted ſhall not periſh for euer: the Lord is a refuge for the poore, a refuge in the time of trouble: hee forgetteth not the complaint of the poore. But for the oppreſſion of the needie, and for the ſighes of the poore, I will vp ſaith the Lord, and will ſet at libertie whome the wicked haue impriſoned. The Lorde is our Rocke, and our fortreſſe, it is hee that deliuereth vs, he is our ſtrength,

Pſal 9.18.

Gods fatherly care of his children.

Pſal.12.5.

Pſal.18.2.

let

ers trust in him, our shielde, the
horne also of our saluation, and our
refuge: hee is not as the worlde,
who loueth onely the glorious,
the rich, and such as are famous in
the world, and who abhorreth the
needie, the base, the poore, and mi-
serable. But the Lord loueth and
regardeth, he fauoureth and relee-
ueth the poore: hee hideth not his
face from him that is in miserie:
but when he calleth vpon him, hee
heareth him, and releeueth him:
And howsoeuer miserably wee bee
troubled, let vs bee comforted, for
the poorest that trusteth in him shall
bee and be satisfied. They that seek
him, shall want no manner of thing
that is good: although for a time
bee be tried and cast downe, and
most miserably tossed in this cru-
ell world, and although wee seeme
to walke through the valley of the
shadow of death, let vs not feare,
for God is with vs, his rod and
his staffe will comfort vs: he will
prepare a table for vs in the sight
of such as seeme to say of vs, God
hath forgotten them: hee shall an-
noint our heades with the oyle of

The world loueth things famous and glorious.
The Lord despiseth not the poore.

The worlde addeth ſorrow to him that God viſiteth. Pſal. 69. 26.

inwarde comfort: hee will fill our cup, and our ioy ſhall be full. And although it fall out with the godly in this worlde, that when they are afflicted, the wicked, nay, ſometimes ſuch as carrie great colour of Chriſtianitie, are readie to perſecute them whom the Lord viſiteth, & ſticke not to adde more ſorrow vnto their griefe, whom the Lord toucheth with any croſſe. It is no new thing, for experience it ſelfe teacheth it, and it is become a prouerbe, that one miſchiefe followeth another, and all troubles come togither: and to verifie it, euerie euill is made to fall vpon the afflicted man, and the worlde addeth miſerie to miſery, what then ſhal gods children diſmay at this? God forbid: nay, which is more, we ſee that if it pleaſe God to pull vs downe from proſperitie to aduerſitie, from abilitie and wealth, to diſabilitie and pouertie, as manie times the moſt godly are by the hand of God in loue: How do our auncient friends and familiar acquaintãce ſlide from vs, as though they knew vs not? They ſcorne to

ſee

let vs, and they passe by vs, nod-ding the head, saying repzochfullie he trusted in god, but see his mise-rie: and if there be any cause, they will haue a fling at him that is al-readie stricken: and they thinke it seruice to God, to vexe them that are vexed, and to afflict the afflic-ted. And surely, if without offence I may make the comparison, the men of this world may be likened to a companie of dogges, who will ioyne all togither vppon a poore cur, that is alreadie ouermatched. And so do the cruell men, hande in hande ioyne togither to oppresse the oppressed. And therfore al such as feare God, arme you against troubles, for the whole world is set against you. Are you poore? it will seeke your further miserie: are ye slandered? it will speake more euill of you: haue ye enemies? it will also hate you: are ye any way afflicted? it will seeke to pull you vtterly down. But stand valiant-lie, fight a good fight against all these crosses, not with the hand of reuenge, but with patient abiding: so shall ye find rest at the last. Cast

Our deere friends flie from vs in our trouble. Psal. 38. 11.

The whole world is set against the godly.

1.Pet.5.7. all your care vpon God, for hee ca-
reth for you, his eies are alwaies ouer
2.Pet.3.12. the righteous, and his eares con-
tinually open vnto their Prayers.
Grudge yee not therefore at the
prosperitie of the worldly men,
who liue heere in all pleasure and
wantonnesse, nourishing their
Eph.5.5.6. hearts as in the day of slaughter:
although they seeke to kill you, and
to oppresse you, be patient vnto
the comming of the Lord, settle
your harts, for his comming dra-
weth neere, and take the Prophets
for an example of suffering aduer-
They that suffer are blessed. sitie, and of long patience, who ac-
counted them blessed which endu-
red: consider the patience of Iob,
and his miserie, and marke what
ende the Lord made, for assuredly
the Lord is verie pitifull and mer-
ciful, who although sorrow, mour-
ning, & teares indured for a night,
hee sendeth ioy againe in the mor-
ning: although father, mother, and
friends forsake vs, the Lord ta-
keth vs vp: although we may not
looke for outwarde comfort while
we liue here. Yet let vs suffer affli-
Lam.4.6.1c. tion, let vs sorrow and weepe, let our
laughter

laughter be turned into mourning, & our ioy into heauines, let vs cast down our selues before the Lord, and he wil lift vs vp. He hath said I will not faile thee, nor forsake thee. Howsoeuer we fall we shal not perish, for the Lord putteth in his hand, and therefore may the poore afflicted build his comfort vpon his promise, and say, The Lord is my helper, neither will I feare what man can doe vnto mee. Hearken yet ye poore children of God, what Dauid saith to comfort you. I haue beene yoong, and now am old, yet saw I neuer the righteous forsaken, nor their children to begge their bread. Hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to them that loue him? Wherefore let them that suffer according to the wil of God, commit their soules to him in well doing, as vnto a faithfull Creator. And reioice ye in as much as yee are partakers of Christs suffering, that when his glorie shall appeare, yee may bee glad and reioyce. In the meane time, let vs repaire vnto him in prayer.

Heb. 13. 5.

Psal. 37. 24. verse. 6.

Psal. 37. 25.

Iam. 2. 5.

1. Pet. 4. 13 verse 13.

A verie neceſſarie prayer in time of trouble, croſſes, and afflictions.

LOrd God, my moſt louing Father and creator, who of thy francke and free fauour haſt called mee into this world, and placed me in the ſame, when I wandred as a poore pilgrim, a miſerable & diſtreſſed wretch, for whō thou heretofore haſt vouchſafed to prouide thinggs neceſſarie and expedient, & haſt alſo giuen mee proſperous and gracious ſucceſſe in my proceedings. But of late my ſinnes haue made a ſeparation betweene thy fauour and my neceſſitie, inſomuch as I now feele thy heauie hand of iudgement, wherein I am bereaued of ſome of thy wonted comforts, inſomuch as it ſeemeth that thou ſetteſt thy ſelfe as it were againſt me: but alas, what am I earth and aſhes, that thou ſhouldeſt contende with mee? let it rather pleaſe thee (good Father) to refreſh mee with the

ge timely showers and pleasaunt
ew of thy louing assistance, that
where I am now low, I may be
exalted to thy protection: beeing
poore, I may be inabled to liue: be-
ng base, or of little or no credit in
he world, I may be beloued and
mbraced, and comforted of thee:
behold my pouertie, consider mine
affliction, and weigh my miseries:
for innumerable troubles haue com-
assed me, my sinnes haue taken such
olde vpon mee, that I am not able
o look vp. O let it please thee (good
father) to deliuer me, make hast
(O Lord) to releeue me though
I bee poore and needie: O thinke
hou on mee, thou art my helper,
nd my deliuerer, Oh make no long
arying: Oh my God, why hast
hou forgotten me? thou arte the
God of my strength, why hast thou
ut mee away: vp (my GOD)
why sleepest thou, awake, be not
farre off for euer, Wherefore hi-
dest thou thy face, and forgettest
my miserie and affliction? my soule
is beaten downe, I haue no ayde,
no comfort, all my consolation is
come to an ende, therefore rise vp.

O ſuccour me, riſe vp, O my helper, riſe vp, O my caſtle, riſe vp, O my refuge, riſe vp and reſtore me againe, thou God of my comfort. Thou rocke and my fortreſſe, my ſtrength, my ſhield, the horne alſo of my ſaluation, and my refuge.

Thou haſt promiſed to be a refuge for the poore, a refuge in due time, euen in affliction. I am poore and in miſerie, helpe mee, for vaine is the helpe of man. They that knowe thy name, will truſt in thee, for thou neuer faileſt them that truſt in thee. The poore ſhall not alwaies be forgotten, the hope of the afflicted ſhall not periſh for euer. Thou haſt promiſed to bleſſe our victualles, and to ſatisfie the poore with bread. Innumerable are thy mercies, and that my ſoule knoweth right wel, and I thirſt after thee in a barren and drie lande: I waite thy releefe in this miſerable time, wherein there is no comfort: but thou vpholdeſt them that fall, thou releeueſt all that are readie to periſh, and therefore doe the eies of all waite on thee, and thou giueſt vs all meate in

due

me season: open thine hand, and fill vs with thy blessings. Diuide thered sea of this cruell, euill, and hard worlde, that wee may passe through our daies without danger, satisfied with euerie good thing: open the hard rocke, and giue vs the water of comforte to drinke, sende vs the Manna of thy loue and readie helpe, that we may be filled with all good things. Stande in the gappe betweene vs and our aduersaries, that our enemies oppresse vs not, Increase the oyle and meale of our stocke and store, that we may haue sufficient, not onely to feed and clothe vs, but releeue thy poore children, and to pay what wee owe vnto all men, that wee owe nothing to anie man but good will. Great art thou (oh God) and great is thy power, yea, thy wisedome and prouidence is infinite, and past finding out: Worke therefore (good Father) worke for mee thy poore wretched creature, that haue no meane to helpe or releeue my selfe. Help thou me (O my God) that I may say and confesse, I sought my GOD

and

and he heard me, and deliuered me out of all my troubles.

Oh turne thee (good Father) turne thee towards me, and haue mercie vpon mee, for vnleſſe thou hold me vp, I ſhall fall, vnles thou ſtay me, I ſhall bee ouerthrowne, and vnleſſe thou releeue me, I ſhall vtterly periſh.

Oh, the remembraunce of thy loue is ſweet, the experience of thy power recomforteth my ſoule. It was thou, O Lord, that ſenteſt Elias foode by a rauen, euen ſo canſt thou by vnexpected meanes ſend comfort vnto thy children, euen in raiſing vp the moſt cruell men of the world to releeue them. It was thou that deliuereſt Daniel from the lyons, and thou canſt deliuer vs from the cruell menne of the worlde. It was thou that directeſt the hand of Dauid to kil Goliah, and thou canſt teach our fingers to fight and withſtand them that riſe vp againſt vs. It was thou that filleſt many thouſand people with a ſmall ſhow of bread and fiſhes, and it is thou that canſt feede thy ſeruants that call

vppon

vpon thee euen with little in shew, and canst increase it as thou wilt. It was thou that diddest saue the 3. children in the furnace from the force of the fire, and thou canst preserue vs in the fiery triall of this world. It was thou that deliueredst Paule & Sylas out of prison, and thou canst deliuer thy children out of whatsoeuer captiuitie. It was thou that diddest worke for Ioseph, that his imprisonment turned to his promotion, and thou canst turne al our calamities to our comfort. It was thou that raisedst mee from my mothers breast vnto this estate wherein I am, and thou canst preserue me, saue me, and holde me vp for euer: yea (good God) I, euen I by experience, can sing of thy goodnesse, yea the goodnesse of the Lord endureth for euer, the mercies of the Lorde endure for euer, the loue of the Lorde endureth for euer, the power of the Lord endureth for euer, yea, the willingnesse and the readines of the Lorde to releeue the afflicted, endureth for euer: yea, let all such as heretofore

haue

haue beene dull of beleefe, now
ſee and conſider, that great is th
God of Abraham, of Iſaake, and
of Iacob, yea, our God, the God
of all the beleeuers, whoſe hand i
mightie to ſaue, his mercies infi
nite, his loue wonderfull, his pro
uidence paſt finding out: When ſor
row commeth in the euening, thou
Lord, ſendeſt ioy again in the mor
ning: When I am in neede, thou
releeueſt me, when I am in daun
ger, thou comforteſt me, when I
am ſicke, thou makeſt my bed, and
cureſt my diſeaſe. When haue I
come vnto thee, and haue beene re
iected? Neuer hath my complaint
beene put back, but louingly heard,
and my petitions graunted, ſo that
I reſt aſſured of thy continuall
helpe. I am forced (good Father)
to ſeeke thee daily, and thou offereſt
thy ſelfe daily to be found, when
ſoeuer I ſeeke, I finde thee in my
houſe, in the fieldes, in the temple,
and in the high way: Whatſoeuer
I do thou art with mee, whether
I eate, or drinke, whether I write,
or worke, goe or ride, read, medi
tate, or play, thou arte euer with
me

me whereſoeuer I am, or whatſoeuer I doe, I feele ſome meaſure of thy mercies and loue. If I be oppreſſed, thou defendeſt mee, if I be enuied, thou gardeſt mee, if I hunger, thou feedeſt me, whatſoeuer I want, thou giueſt me. Oh continue this thy louing kindnes towardes mee for euer, that all the world may ſee thy power, thy mercie, and thy loue, wherein thou haſt not failed me, and euen mine enimies ſhall ſee that thy mercies endure for euer.

O Lord increaſe our faith.

A Song of Praiſe for Gods preſent helpe in trouble.

I I praiſe my God who lends his eare
vnto my poore complaint:
Whoſe ready help preuẽts the feare
which cauſed my ſoule to faint.

O Out of the mirie clay his hand
raiſde me, and ſet me where
I do enioy a pleaſant land,
he onely ſet me there.

H He, euen he, that Daniels God,
who ſhut the lyons iawes:
Reſcues my ſoule from dredful rod,
and from mens cruell pawes.

N Now will I ſing vnto my reſt,
my rocke, and fortreſſe ſound:
Who holds me vp that am oppreſt
I elſe ſhould fall to ground.

N No poore eſtate, no fretting foe,
no croſſes ſhall diſmay
My ſoule, that ſits ſafe from woe,
in God my ſacred ſtay.

Out

O Out of his storehouse he doth send
what may releeue my thrall:
He brings my sorrowes to an end,
and giues me ioy withall.

R Reliefe alone comes from aboue,
our God is nigh at hand. (loue
He powres his blessings down in
he fructifies our land.

D Draw neer therfore afflicted wights
he cals you for your ease:
Be wise, auoid al humane slights,
he will your griefes appease.

E Encline thine eares, ô father deare,
in loue releeue our need:
In Dauid, Iob, and Ioseph were
thy mercies seene indeed.

N No end therof, the same remaines,
thy mercies, power and loue,
Are readie prest to ease my paines,
my helpe is from aboue.

A ſhort Prayer in croſſes, troubles and afflictions.

O My Father full of mercie, and loue in Jeſus Chriſt, haue compaſſion vpon me, whom thou haſt touched with thy hand of Correction. Thou haſt found me out in my ſinnes, and beaten mee, thy hand lieth heauie vpon mee, I am not able to ſuſtaine the burthen of my miſeries. I cannot but faint in my diſtreſſes, and runne too and fro for helpe: but loe, oh Lord, my croſſes increaſe, and thy anger I cannot beare: Wherefore, good Father in Chriſt, haue compaſſion vpon me, recomfort me againe, be pleaſed with me, and take thy heauie diſpleaſure from mee: and though my ſinnes haue deſerued more than I can beare, the merits of thy Sonne are greater than my ſinnes. And therefore for his ſake

come

ome againe in loue, and by thy
mercie and power, repayre my de-
cayes, releeue my wants, and cure
my diseases, speake the worde,
nd it shall bee done, all things
bey thy voyce, wherefore bleſſe
thy creatures all to my vſe, that I
may haue them all in this life
bleſſed vnto mee, and
I bleſſed by thee
in Christ,
Amen.

O Lord increaſe our faith.

A Motion to a thankeſgiuing in the morning.

IT is a neceſſarie thing while we liue heere, that we ſhould be continually exercised in a due contemplation of Gods mercies towards vs, and there is no time, but neceſſarily adminiſtreth vnto vs great & daily occaſions to celebrate the name of the Lord.

If we looke into the day, wherinto wee enter riſing out of our beddes, a thouſand things open themſelues vnto the view of our eyes, whoſe glorie and beautie put vs in minde of our farre ſurpaſſing glorie to come, as alſo of our frailtie, and ignominie preſent. For what are we of our ſelues, in regarde of the flowers of the fielde whoſe beautie and hew may make vs bluſh, and indeede to tremble in reſpect of our caſuall and ſhort continuance heere, had wee not a certaine aſſurance of a more glorious eſtate to come: for as wee ſee the

he most sweet & fragrant flowre
uickly to fade, as to grow in the
orning gay, and in the euening
t downe and withered, and all
ther things to come spædilie to
eir end: euen such is our estate,
we consider the vncertaintie of
r dayes, which should soone
me an ende, did not the mercies
the Lorde, and his comfortable
nde conduct vs, and holde vs
.

A resemblance of the estate of mans life.

For lette vs consider how the
ant of our daylie sleepe doth an-
oy vs: who can forbeare sleep one
ek: nay, for lesse while? What
ing is more tedious and irksome
nto the bodie, then the want of
mly rest: and what comforteth it
ore then the dailie vse and en-
oying thereof: and what are we,
ing possessed with heauines and
oulines of the bodie: and when
e are cast into a dead sleepe, are
e not as dead men: whose me-
orie, hearing, seeing, and all other
nses are cleane gone: wherein
e are separated (as it were) from
God and the world, we can nei-
her think on god, or good things,

we cannot doe any thing whereby to defend our ſelues from the leaſt danger.

We ſhould in the morning recount Gods bleſſings in the night paſt.

Let vs therefore this morning recount the light & great fauour of our good God towards vs, wherein euen this night he hath preſerued vs from manye caſualties, whereof there are many kinds, by theeues and robbers, by fire, by ſodaine ſickenes. Yea, death ſeemeth to haue a hand fired vpon vs, which might eaſily haue diſpatched vs this night, had not GOD preuented vs, whoſe continuall helpe is ſo readie, that euerie morning doth witneſſe his loue. Let vs therefore reuerently fall downe, and giue him condigne thanks for all his louing kindeneſſe towards vs: Yea, earely now this morning, let vs ſhew foorth the louing kindnes of the Lord, Pſal. 92. 2.

What our dutie is towards God in the morning.

The

The thanksgiuing in the morning.

LOrd, I will praise thy name, early now this morning wil I glorifie thee, who by thy louing protection so garded me, that no euill hath taken hold of me this night.

Oh most high, mightie, and fauorable God, the day is thine, and the night is thine: thou hast framed the day for vs to trauaile in, and the night thou hast appointed for vs to rest in. I giue thee most humble and vnfained thanks good father, for thine vnspeakable mercies, who hast not onely giuen me my comfortable rest this night past, but also hast kept mee, as it were, vnder the shadowe of thy wings, euen as the apple of thine owne eye. And had I not beene defended by thee, innumerable dangers had ouertaken me. If thou hadst not raised mee vp this morning, I should not haue beene able

to riſe, but haue periſhed in my bed. O great is thy mercie towards me far ſurpaſſing my deſerts: for it is thy hand (good Father) that hath this night preſerued me from periſhing. Therfore lift I vp mine eies euen to the heauens, from whence I haue obtained this ſafetie. Yea, betimes in the morning I will call vpon thee, that thy mercies may euermore preſerue me, and ouerſhadow mee, that no euil either of ſoule or bodie hurt mee: and graunt that thy moſt ſacred protection may alwaies preuent all the ſecret and open euils which hang ouer my head.

Giue me thy ſpirit of wiſedome and reuelation, this morning, that I may know thee, and ſerue thee. Lighten the eies of mine vnderſtanding, that I may know thy will, and according vnto the ſame, frame all mine actions this day: and graunt alſo, that I may find how excellent thou art in thy power, howe ſweete thou art in thy mercies, and in performing thy promiſes, wherein thou continually worketh, to the comfort, defence,

and

nd releeke of all such as come vnto thee.

O Lord increase our faith.

A motion to an Euening Prayer.

THe day being nowe past, and the light of the sunne beeing ouershadowed with darkenes, let vs consider, that euen so there will come the day wherein the light of our bodily eies shall be shut vp, not for a night, as in the bed through a slumber, but vntill the appearance of Christ in his glory, comming to iudgement.

A godly consideration in the entrance of the euening. The night is ordained for the rest of man. A consideration of our estate in the night, with a godly resolution when we shut vp our eies to rest

And forasmuch as al things for the most part, at this time betake them to their rest, and man is limited this time to cease from his labours: It is our duties especially to betake vs into the gracious protection of our good God, submitting vs, our bodies, and soules

to his tuition, and if it be his pleaſure to touch vs this night with the finger of death, wee may be ſo readily prepared, that we bee not taken at vnwares, but that wee may haue the light of the lampe of a faithfull expectation of that bleſſed houre, burning continually in our hearts, which may awaken vs out of the deadly ſlumber of ſecuritie, wherby otherwiſe, we ſhall be ſo darkened, that we ſhall periſh, not onely in our beddes for a time, but in our ſoules and bodies for euer. And ſurely in this daunger ſhal we ſleepe, vnleſſe we betake vs into the hands of God when wee goe to bed. It is a matter of great moment, little regarded of worldly men. But the children of God farre otherwiſe betake themſelues to their corporall reſt, for they make their ſleepe an image of their death, and their bed they enter into as into their graue, and in the morning when the ſunne and light appeareth, they take a new occaſion, when they riſe to contemplate of the celeſtiall and eternall light, glorifying the name of God, ſu-

How the children of God betake them to their reſt in the night.

s most gracious protection.

And therefore arise now all ye ser-
nts of the lord, cry out in the night,
pure out your hearts like water, be-
re the face of our liuing God.

The prayer for the Euening.

Thanke thee (good God and most mer-
cifull father) whose prouidence reacheth
vnto the least of thy creatures, and thy
mour and loue alwaies waite vp-
n thy children to preserue them:
ou hast extended thy sacred com-
orts towards me this day, thou
ast giuen me all things necessarie:
nd hast suffered none euill to an-
oy me. And by thy mightie wor-
ing I haue passed this day, and
m now come to the ende thereof,
ntring into the dark and lothsome
ight, wherin many dangers lurk,
nd lie securely hidden, to vere thy
hildren, if thou preuent them not
y thy wisedome and loue. Haue

regarde therefore (good Father) vnto me, who am fraile, and soone fal into many things offenſiue vnto thy maieſtie: and the right is often polluted with many ſins, inſomuch as I cannot but accuſe my ſelfe before thee, that my ſleepe cannot be iuſtified to be pure, but euen therein by dreames, phantaſies of the fleſh, & many vaine temptations, I am often moued to conſent vnto that which thou loatheſt, and can in no wiſe then performe what thou loueſt.

Sith therefore (my good father) that I through my ſinnes deſerue no fauour but puniſhment, I appeale vnto thy mercie in Chriſt, beſeeching thee for his ſake to annoint the eies of my heart, with the oyle of thy grace, that though the naturall man ſlumber, and in ſlumbering fal away by weakneſs, yet my ſoule may be refreſhed this night with diligent watchfulnes, leaſt that the aduerſarie ſowing therein the tares of temptation, I giue conſent to ſinne, and ſo endanger both bodie & ſoule by my negligence. God Father, pardon my

ſinnes

sinnes for thy name sake, be merci-
full vnto me, receiue me this night
into thy custodie and safe protecti-
on, let thy grace comfort mee, and
let thy continuall fauour defende
me from all perilles. And in thy
loue, vouchsafe mee such comfor-
table rest, as thou shalt see expedi-
ent for the refreshment and pre-
seruation of the health of my body,
which else cannot but wax feeble,
and be made subiect to such infir-
mities, as I shall not bee able to
execute my dutie vnto thee.

In thy name therefore good Fa-
ther, I yeeld my self vnto my rest,
wherein let thy holy spirit keepe
the doore of my heart, and thy holie
Angels attende about my bed for
my safetie, for Christ Jesus thy
deare sons merites, Amen.

O Lord increase our faith.

Before we goe to bed.

The Lord will grant his louing kindnes in the day, and in the night will wee ſing of him, euen a praier vnto the God of life. Pſal. 42. 8.

OH Father, full of might and loue,
our caſtle and our ſtay:
Who ruleſt with thy power aboue,
the darkeſome night and day.

The day is thine, and night alſo,
thou ruleſt with thy hand:
Both which were made for man I know:
and ſo was ſea and land.

The ſea and land and all the things
therein, which thou haſt plaſt:
Thou gaueſt vs, and mad'ſt vs kings,
to vſe them till the laſt.

Which bleſſings (Lord) this day wee haue,
moſt richly had from thee,
Bleſſe eke the night, good Lorde wee craue,
keepe vs from danger free.

Pre-

Preserue vs when our drousie sleepe,
our bodies shall possesse:
And let not Sathan creepe into,
nor our poore soule oppresse.

But let thy grace preuent his ire,
let nothing vs annoy:
Let faith preuaile, let him retire,
and we good rest enioy.

Tremble and sinne not, examine your owne hearts vpon your bed, and bee still. Psalm. 4. 4.

O Lord increase our faith.

A morning praier for houſe-holders to be ſaid in their families.

LOrd prepare our harts to praier, to hearken vnto hartie prayer: Lord haue mercie vpon vs, Chriſt haue mercie vpon vs: grant that we pray not with our lips alone, but with our harts alſo: turne not thy face from our requeſt, but let our praier come vnto thee. O our father which art in heanen, hallowed be thy name, &c.

Jeſus Chriſt wee moſt hartily thanke thee, that this night of thine infinite mercies, thou haſt thus preſerued vs, we pray thee to forgiue vs all our ſinnes, that wee haue this night vnrightcouſly, and in time paſt moſt wickedly committed againſt thy diuine maieſtie in deed, word, and thought, and wee beſeech thee to keepe vs this daie from all bodily harme, and to deliuer vs from all ſinne, for we commit

mit both bodies and soules, and all things that be, ouer into thy hãds: thy holy ghost be with vs, lest our deadly enemy Sathan be entred into vs, or haue any power ouer vs.

Defend thy Church (O God) our Quœne, and realme, maintaine the true preaching of thy Gospell, conuert or confound our aduersaries thereof, suffer not thy Holy ghost to depart from vs, but grant that he may rule and gouerne vs in our vocation, to the setting forth of thy honour and glorie, to the wealth & commoditie of our countrey, to the edifying of our christiã brethren, and our soules saluation: graunt this most mercifull Father for Jesus Christ his sake, whose most pretious blood wash away all our sins, Amen. O Lord saue vs, and deliuer vs from all euill, giue vs grace, O God, to perseuer and continue in thy truth vnto the end and in the end, with patience. And the peace of God which passeth all vnderstanding, kæp our harts and minds in the feare, loue, &c.

Hauing

Hauing thus farre proceeded in our Progreſſe, we muſt be forced to take vp our ſtanding-houſe, and for a time abide in the earthly manſions of our bodies, before we can attain vnto the end of our iourny, and be fully poſſeſſed of that abſolute heauenly heartes eaſe. In which ſtanding-houſe, wee muſt conſider how we ought to carrie our ſelues towards our Queene, the head and gouernour of this houſe-holde.

How Princes & great men vſe to ſeeke their houſes, where they purpoſe to abide.

IT is a common matter, and neceſſarie for Princes and great eſtates, vpon their repayre vnto ane houſe, wherein they purpoſe to make any final abode, to take order that the ſame be cleanſed, ſwept, garniſhed, perfumed and ſet in decent & pleaſing order, aſwel for healths ſake, as for comlines, pleaſure and delight. But much more it behoueth vs, that haue taken vp our lodgings, and abiding places

ues in these our mortall bodies, to take order with our affections, willes, and dispositions, that our conuersations bee in such decent, comely, sweet, and comfortable order disposed, that our soules be not annoyed with the filth and stincke of our corruptions, while wee abide in the same, but rather that our soules may bee delighted with the sweete odours, and sacred perfumes of sanctitie and spirituall graces.

What order we must take in our bodily houses.

Wee must therefore like vnto good Surueyers and ouerseers of our owne buildings, carefully endeuour, that all the noysome places within our building be cleansed, and the contagious sinks and vnseemely filth and rubbie, which disgrace or annoy the same, be cast out and swept. And aboue all, we must looke into the heart, for there lieth infinit filthines, and vnles it be carefully seene vnto, it wil hardly be throughly cleansed, for the heart is the place that is most deceitfull and wicked, yea aboue all the other parts of the bodie, and therefore it is demaunded, who can know

We must cleanse the heart aboue all other places. Ierem. 17. 9

know

The heart is a ſubtile corner.

knowe it? Inſomuch as the Pro-phet argueth, that the heart is ſo ſubtil and deceitful, that vnles we moſt narrowly ſearch it, there will lie hidden filthines & corruption, when wee thinke it is well ſwept and garniſhed. It is a dangerous thing for vs to flatter our ſelues in our heartes, ſaying: our hearts
Deut.29.19. are cleane, and we ſhal haue peace,
and yet the filthineſſe of ſin reſt in
Acts.8.23. vs, & the root that bringeth forth gall and wormewood, groweth in our willes & behauiour. But we
Deut.30.6. muſt circumciſe our heartes, we muſt cut off all peruerſe & corrupt affections, and purge vs of all iniquitie: wherein we muſt craue the aſſiſtance of the ſpirit of god, which will purifie our heartes. And he that will not thus endeuoure to cleanſe this moſt filthy part of his houſe, but reſteth ſtiffe-necked,
Acts 7.51. and as it were, of an vncircumciſed heart and eare, not forſaking his olde wicked conuerſation, neither will heare when God ſpeaks vnto him: he doth as it were, reſiſt the holy ghoſt. And his filthineſſe will ſo infect his poore ſoule,

men with the leprosie of iniquitie, that hee shall neuer bee suffered to enter into the sweete habitation of eternall Hearts ease. All the filthy desires and lustes of the flesh lie hidden in the hart, adultery, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, enuie, murthers, drunkennesse, gluttony, and such other filthie annoyances, which vnles they bee swept out and cast off, they will infect the whole house of our bodies, with such vnsauerie and noysome pollutions, that our mouthes will be defiled with cursing, lying, and bitternes, our eies with lust, our hands with touching vncleane things, our feete shall not bee able to walke the way of righteousnesse, but take the way of sinne, and all the whole house of our earthly tabernacle shall bee so enuironed with filthinesse, that all our Progresse will be turned to our disprofit: and our Hearts ease to heart sore. Wherefore let vs cast away al the dregs of the old Adam, which is vnrighteousnes, wherin wee sometime walked, and let vs decke

We must cast away the dregs of old Adam, and imbrace Christ

decke vs with the woorkes of the newe manne, which is renued in knowledge, after the Image of Chriſt, who is the way in whom we muſt walke, the truth which wee muſt embrace, and the life wherein wee muſt liue for euermore, which way, as it is pure, cleane, ſweete, and without turning, ſo muſt we be pure, cleane, and without ſin, not turning backe vnto iniquitie. And as that truth is vnchangeable, plaine, and without deceit, ſo muſt wee be ſimple, conſtant and faithfull: and as that life is without all blemiſh, euerlaſting, and neuer ending: ſo muſt we be quickned, hauing without al blemiſh and ſpot of ſin, in righteouſnes & holines for euer. Therefore let vs conſider, what are the principall and chiefe ornaments to beautifie this our manſion houſe, being thus ſwept and cleanſed from the former filthines, that when we ſhall remoue from this our earthly tabernacle, we may take that way, depart hence in that truth, and ſo for euer liue in that life, Chriſt Jeſus, who will bring vs to his hea-

heauenly habitation, the absolute ende of our Progresse, and the full accomplishment of our Heauenly hearts ease.

Let vs then consider, that as the filthines which wee haue cast out, was most vgly, filthie, and noysome vnto vs, because they were the workes of the flesh, which bring forth death. So we must adorne vs with sanctitie and holines, the works of the spirit, which will be a most comely beautifying of these our houses of clay, and leade vs vnto life. We must now therefore sweeten and perfume our heartes, with loue, with ioy, with inwarde peace, with long suffering, gentlenes, goodnes, faith, meekenes, temperance, and all godly conuersation, casting away all desire of vaineglorie, not prouoking one another, nor enuying one another, that being dead to sin, and liuing to God, wee may declare the same in this our standinghouse, by an innocent and sanctified life.

Wherewithall wee must adorne the houses of our soules in this life.

The fruits of the spirite beautifie our earthly tabernacles.

Hauing thus cleansed our houses from filthines and corruptions of the flesh, and decked the same with the

the ornaments of the ſpirite: it is neceſſarie that we ſhould proceede to the execution of our callings, according to the rule of the Diuine worde: knowing this, that we liue not vnto our ſelues, but vnto god: not for our ſelues, but for our brethren: for whoſe ſakes wee are bound to trauell in our callings, and to execute our offices and functions as becommeth vs, that our calling in Chriſt may be made ſure, euen in this life.

We liue not to our ſelues, not for our ſelues.

There are in euery bodie many members, and euerie member hath his ſeuerall place, office, and function. Euery kingdome is a body, wherein there is a gouernour, and people, as ſubiects to be gouerned: wherein alſo are manie Magiſtrates, as the principall members of that body: and alſo there are inferiour members, preſerued and defended by the more glorious. Euerie familie is a bodie, where is a father, and where commonly are children, where are maiſters, there are ſeruauntes. All theſe hauing ſeuerall offices and places in this ſtanding houſe of our Common-

Euery body hath many members.

weale,

zeale, must euerie one proceed to the performance of his calling, in such sort as there bee not any disorder, or any complayning in our streets.

Wee are humbly to thanke our God, that he hath established our head in such comely sort, and endoned her with all vertues answerable vnto her high function, yea wee may sing vnto our Queene Elizabeth, the Queene of Sabaes song, which shee made of the happie gouernment of Salomon. Happie are thy men may wee say, happie are these thy seruaunts, which stande heere before thee, and heare thy wisedome. Blessed be the Lorde thy God, which loued thee, to set thee in the Throne of England, because the Lord loued England for euer, and made the Queene doe equitie and righteousnesse. It is verified in her. That the king by iudgement maintaineth the countrey, Prouer. 14.4. How haue we (the poore members of this body, whereof she is the head) beene maintained, preserued, conducted, and blessed in her gouernement? No nation hath

We are to thanke God for our head Queene Elizabeth.

1. K. 10. 8. 9. The Queen of Saba to Salomon.

Rom. 13. 1. 2

No nation hath taſted like bleſſings as England.

hath taſted the like beneſites, by peace, by plentie, by health, and eſpecially (which is moſt ſweet) by the continuall vſe of the worde of God: whereby hath beene deſcried moſt filthie droſſe and dregges, and the rubble of errours which in former time ſtuffed vp the houſe of our lande, ſo that wee coulde not walke in the truth without perill. And now in great meaſure ſwept and cleanſed, and garniſhed, adorned and beautified with ſpirituall ornaments, of iudgement, of equitie, of mercie, and truth: inſomuch that wee may ſing, that Mercie and truth are met togither, and righteouſneſſe and peace haue kiſſed each other. The God of peace preſerue her, that ſhee may bee (if it pleaſe him) our head while we ſtay in this manſion of fleſh.

England ſpiritually bleſſed.

O that there were ſuch a reſemblance of perfourmance of duetie in euerie of the members, as is apparant in the head, that the ſubiectes coulde aunſwere in like ſorte for their obedience, as her Maieſtie for gouernment: then ſhould wee haue a moſt comfortable abiding

in

n this our standing house of the
lesh, then should all the noysome
orruptions of enuie, malice, re-
enge, gall, and bitternesse of the
eart, be turned into loue, mæke-
es, mercie, & peace: then should
wee haue no leading into captiui-
ie, no imprisonmentes, no mur-
thers, no strife, no debate, no cause
f complaining amongst vs. But
wee must looke into our duties,
nd fashion our selues, not accor-
ing to the former dædes of diso-
edience, but as becommeth the
eruants of God, knowing that
wee are commaunded to obey such
s are appointed to rule ouer
vs: wee must submit our selues
nto all manner of ordinance of man
or the Lordes sake, whether it bee
nto her Maiestie, as vnto our su-
eriour, or vnto Gouernours, as
nto them that are sent from her,
or the punishment of euill doers,
ut for the praise of them that doo
well. We are commaunded reue-
ently to vse the Iudges, and not
o speake euill of the ruler of the
eople. Euery soule must subiect it
selfe to the higher powers, for there
is

How subiects must fashion themselues in obedience,

is no power but of God, and th
powers that are, are ordayne
of God, whoſoeuer therefore re
ſiſteth the power, reſiſteth th
ordinance of God, and they tha
reſiſt, they that will not obey an
ſubmitte themſelues vnto ſuch a
are in authoritie, ſhall receiu
vnto themſelues iudgment: the
ſhall bee puniſhed, not onelie b
the cenſure of the Iudge in thi
worlde, but by the iudgement o
God.

The diſobedient ſhall be puniſhed.

This then is not the leaſt thin
that we ſhould haue care of, whil
we are in this houſe, to caſt out o
our hearts all diſobedience, and ſ
beautifie the ſame with vnfaine
loue vnto her Maieſtie, who ſ
wiſelie ordereth & gouerneth thi
our ſtanding houſe, and louingli
entertaineth euery member of thi
bodie, that ſhee ſuffereth not th
leaſt, the weakeſt, the pooreſt, no
the baſeſt to be diſtreſſed, wron
ged, or abuſed, but ſhee extendet
preſent relœfe, comfort, and aſſi
ſtance.

Queene Elizabeth aideth her diſtreſſed people.

What an vnnaturall member i
it then, that will raiſe it ſelfe vp
t

offend this so sacred a head? nay what member is it, vnlesse hee bee ouermuch infected with the poyson of enuie, that will not striue by all possible strength to performe the dutie of a true subiect, in whatsoeuer office, calling, or authority hee be placed, although verie dangerous members haue beene found in this bodie: but they were withered & dried vp with the scorching flame of vainegloxie, so that they in their callings could bring forth no fruit, but verie rottennesse of heart, wherein lurked nothing but the eating wormes of enuie, the perous affection of hatred vnto the truth, and consequently diuelish desires to disturbe, nay, to subuert and confound the whole bodie. But their rottennes and filthinesse haue beene happily found out, and they iustly cut off.

Withered members of the bodie of the commonwealth.

Let vs therefore that nowe liue in a time wherein euerie man may walke in his dutie aright, while it is to day, yea, while wee are in this earthly tabernacle, and therein haue the comfortable vse of the worde to teach and direct vs:

We must all wel agree in our callings.

let vs all endeuour to keepe a direct course in euerie of our particular callings, that wee may bee found liuely and profitable members of our common weale.

And no doubt (which I heartily wish in the Lord) but all our gouernours knowe what belongeth vnto their Christian dueties, wherein they ought to consecrate themselues wholly, to the benefite, profite, honour, and quiet of this our publike state, wherein they are appointed to gouerne, not sparing any labour, care, expences, toyle of mind or bodie, no, not their liues, to preserue and keepe this our Common weale in all happie felicitie. And as in these our sacred gouernours and magistrates, there appeareth a continuall working watchfulnesse for the maintenance and vpholding of this publike weale: So in vs that are to be gouerned, there is a necessitie of resolute obedience and ductie vnto their authoritie laide vpon vs. And forasmuch as we see by experience that the wisedome, loue, and zeale of our gracious superiour gouer-

Gouernours must endeuour to preserue the common wealth.

Necessitie of obedience laid vpon subiects.

nour

our, doth in some measure seeme
surmount hir authoritie in com-
anding vs, let our humility, loue
nd free obedience towardes her,
nd the gouernours vnder her, be
reater then our ciuill subiection:
nd let our hearts in all fulnes be
aught with such dutiful desire to
ame our whole affections to the
ill of the Magistrates, that there
ay be no occasion giuen them to
t vp the sword of iustice against
y of vs, for they beare not the
ord for nought: hee that offen-
eth shall be punished, and euery e-
l member of this bodie shall bee
t off by the same. But such as
e profitable & helping members,
all not onely not taste of punish-
ent, but be praised: & euery good
deuour shall receiue his reward:
a, and whosoeuer is grieued a-
ongst vs, if it be the foote, then
e head it selfe, and the most espe-
all member of the body, will haue
gard vnto the same, and en-
ine help therunto, as vnto them-
iues.

Euery good member is praysed and receiueth reward.

Who therefore would not en-
eauour with all force, to answer in

Obedience the prop of our quiet

dutie what is offered and administred vnto vs, from these higher powers: for take away obedience and we cannot but fall into many miserable calamities, while we are in this house of our mortall body. A priuate house we see is wel ordered, when seruants yeeld obedience to their masters, and children humility to their parents: But turne it contrarie, and there followeth present confusion: how much more will the calamity be great, and the mischiefe intolerable, if there should not bee true loyaltie in the subiects towards their gouernors, as there is godly carefulnes in the gouernours for the preseruation of the subiects.

Wee runne the most of vs, and especially which are the inferiour sort, into a most rash breach of the lawes carefully made by our superiours, and it argueth in vs inconstancie, and bewrayeth in vs that our hearts are not fully cleansed from grosse enormities. And therefore if it will rest in this house of our earthly bodies, in hope when we depart hence, to attaine vnto

that

hat spirituall home, that sacred ci=
e which wee seeke, that place of
erpetuity and euerlasting ioy. We
ust enter againe into our hearts,
nd thrust out the olde grosse de=
ires, and corrupt affections there
n king, which breake foorth often
mes to the breach of the lawes of
ur common weale, which should
e kept by vs inuiolable. But e=
pecially wee therein violate the
wes of our God, who looketh on
s, who considereth our wayes,
nd beholdeth our proceedings,
owsoeuer we thinke hee seeth vs
ot.

God sees our walking

It might be thought a superflu=
us thing to set downe particular=
y wherein wee offend grosly, but
or that it is a thing necessarie that
hey should bee considered and re=
ormed, I will briefely cal to mind
ome such as I wish especially
were redressed: Among which, as
he most ougly before God and
good men, is Pride, a peeuish euil,
a flattering conceit of our selues,
hat we are that which indeed wee
are not, and indeede wee make our
selues monsters, and are not, for

Pride a most vgly sin before God.

God hauing created vs ſeemely and the moſt glorious of all other creatures, we of our ſelues deforme our ſelues, & marre by our miſchiefe what God hath made in his mercie. But the beginning hereof, euen of our pride, is, to fall away from God, and to turne our hearts from our maker. Being falne from God we are caſt downe vnto Sathan, and turning our hearts from our maker, wee become one in conſent with our miſcarier: and yet how go we hand in hand with this wicked one, by whom we were deceiued, euen in the humour of pride, in the beginning? and can not yet take heed of his wiles, wherof the greateſt is this filthy faſhiō pride: And the pride of England, is, as it were ſet vpon the higheſt mountaine of the worlde, ſeene and ſcorned euen of very infidels of the earth: ſuch as knowe not God, make maruell of our monſtrous attire, which exceedeth, not onely in coſt and colour, but in weight and faſhion: oh pull it downe, it is not fit for ſuch as are taking the way to the kingdome of heauen, it a-

The pride of England.

greeth

geeth not with the guest which
dgeth in vs, the spirit of God: it
s no fit ornament to decke the
ouse of our fillie soules, for it
inketh and polluteth all corners
f the house: oh remoue it, and
nde euerie countrey his fashion
gaine: bee not beholden to any
ation for such trumperie, neither
o the garmentmaker, whose study
herein, though it please the baine-
glorious for a time, it will bring
epentance too late to the worke
nd the workman. It is from the
Court come into the Countrey, a
angerous euill, and hath infected
he poore plowman, that an yeeres
wages sufficeth not one sute of
ttire. If I should tel al, the carter
woulde steppe in with his courtly
gardes, and will defie him that is
ot of the fashion: men and wo-
men, the rich and the poore, the
lde and the yoong, are too far gone
n this sicknesse, the Lorde giue a
imely medicine, least wee perish
herein. We might (were we mind-
full of our dangers) call to minde
what diuersitie of diseases, and
strange maladies, haue beene a-

Pride polluteth al the corners of our house.

The carter & plowman exceedeth in pride.

mongſt vs of late, as though the Lord would ſay, as ye change your affections vppon vaine things, and as ye are neuer ſatisfied with varietie of faſhions, falling daily from mee; ſo will I make you knowe by the varietie of my puniſhments, that I haue yet in ſtore more ſtrange calamities then yet ye haue felt. And ſhall wee not yet caſt off theſe enormities? Surelie it is ſo diſlike that wedding garment, wherewith we muſt enter into our heeuenlie hearts eaſe, and it is ſo ſtrange vnto the Lord, that he will not know vs to be his: oh that it were reformed, for euerie man and woman wade in exceſſe in this ſinne without reproofe, let it be reformed, leſt God reproue vs.

Should we let paſſe ſome little recounting of an other groſſe euill, whoſe reproofe is deſeruedlie ſet downe by the ſacred cenſure of God, and therefore I will ſhewe what the Lord himſelfe ſpeaketh againſt it, that I may be irreproueable, The deſire of money is the roote of all euill. Oh what a ſhort and ſharpe ſentence is this? If it be the

rote of all euill, then hath it no doubt manie branches of euill, therefore is it verie vnfit to rest in this house of our selues, for they that haue thus lifted extraordinarily for this worldlie mucke, haue erred from the faith, and pearced themselues through with many sorrowes. See what a most dangerous euill this couetousnesse is, it disquieteth both the bodie and minde here. The whole house is out of order where this filthynes lieth, & therefore aboue all other euils it is to be reformed, for that it distempereth vs here, and stoppeth the waies that shoulde leade vs to our heauenly harts ease. Woe bee vnto the rich faith Christ, for you haue your consolation here. It is a sin so displeasing vnto the Lorde, that he pronounced destructiō vnto the people of Israel, for that from the least vnto the greatest of them, euerie one was giuen vnto couetousnes. Let vs therefore haue a care to reforme this enormitie, and let vs cast it out of our harts, for it breedeth manie euils: yet this

Couetousnes vnpunishable.

nishable, nay rather commendable, because it seemeth good husbandry. But all that are in the right way vnto that heauenly harts ease, will cast it out of this their standing house, as dirt, dung, and vnprofitable rubble.

Flatterers.

This euil of couetousnes draweth vnto it another dãgerous euill, flatterie, which is an euill that draweth light cõceited men into vainglorie. But all flatterie is as the kisse of an enemy, as was Iudas, and therefore are all flatterers to be reiected, & to be cast out of this common society of the members of this bodie, and to bee cut off as vnprofitable and perilous, yet these prosper in the world: & fare far better then such as speake the truth from their hearts. Cast them off.

Certaine idle persons, whose infections doe annoy a great parte of this bodie, are to bee cured or cut off, for they are dangerous members, for whose reformation haue beene made many notable prouisions, by sundry sage & graue actes, and houses of correction for vagarants, erected in euerie shire. But

it

it falleth out, that the number of such dangerous wœds rather increase then diminish, to the great detriment of our quiet abiding in this standing house of our common weale: wherein I suppose the negligence of inferiour officers, is a great occasion of their increase.

I haue trauailed in many shires, & it appeareth that there is little or no execution of these good laws, greatly to be lamented, not only in regard of the common quiet, which by them is like to be disturbed, but also in regard of the persons themselues, who endanger their owne estates by their vngodly lewsenes and lewdnes of life. The common wealth also losing their labour & trauel, which might in some measure steed their brethren, if with a sound and godly disposition, they would frame their limbs to labor, yet eat they that which is gotte by the sweat of other men. The number of these persons is great, the persons themselues for the most part able of body, hardy, stout harted, and fit to be imploied in strong affaires, a number of them yet counter-

counterfeiting impotentie, and deforming themselues with rotten rags, passing through the countrey halting in the day time, and oftentimes annoy the good members of this publike weale in the night. These passe and repasse by such as haue authoritie to examine, to commit, to punish, and to reforme their disorder, and yet fewe or none set hand to redresse it. If the Citie of London bee viewed, the streetes within it, and the suburbs & fieldes neere it, will yeeld of yoong and old, men and women, able of bodie to serue maisters, and to labour for their liuing, a great number of vagabonds. And which is most lamentable, the yoong and tender girles & lads of all ages, lye vnder stals in the streetes by great companies vnder hedges in the fields, & no man taketh them vp to bring them to some facultie to get their liuings as is commanded, but suffer them to wallow still in idlenes, vntill they be past to be reclaimed, falling into breach of the lawes, and so are eaten vp with vntimely death: who if they had beene care-

fully

fully prouided for, they might haue proued good members of the weale publike. It is no new thing, and would God it might be now at the eldest estate, that these euilles might bee cutte off, or in some measure reformed. The roote beeing cut in sunder, the branches would wither, for there are diuers occasions giuen and tolerated, whereby they thus grow into these idle and vagrant courses. It seemeth lawfull, for it is tolerated, that euerie man at his pleasure may leaue his trauell, and goe to the play-house, bowling-alleis, beare-gardens, alehouses, tauerns, and gaming, where they lose their time, consume their thrift, and offend the Lawes of God and her Maiestie. And the Sabbaoth day which shoulde bee sanctified with prayer, and hearing of the worde, is prophaned with these accustomed rules, which if they were cast out as vnprofitable in this our earthly abiding place, we should the more sweetely passe on the way to our heauenly Harts ease. For out of these euilles of Idlenesse and lingering, spring ma-

ny.

ny noyſome thinggs, that blemiſh our body here, as filthines of the fleſh, drunkennes, gluttonie, ſwearing, and blaſphemy, forgetfulnes of God, and contempt of Magiſtrates, wherwith our aboade here being groſſely defiled, ſuch will be our vnſauory dwelling, that our ſpirituall gueſt the holy ghoſt, will refuſe to abide with vs.

Therefore, O yee men of God, whom the ſpirit of God directeth, flie theſe things, and followe after righteouſneſſe, godlines, faith, patience, and meekenceſſe, fight the good fight of faith, lay hold of eternall life, whereunto ye are called, and haue profeſſed a good profeſſion before many witneſſes. Keepe on the courſe ye haue begun, without ſpot, and vnrebukeable, vntill the appearing, of our Lord Ieſus Chriſt, who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man ſaw, neither can ſee. Vnto whom bee honour, and power euerlaſting, Amen.

The

The Conclusion, wherein is exhorted vnto watchfulnes, for the appearance of our Lorde Iesus Christ, in whom & by whom we shal enter, after this progresse ended, into our euerlasting harts ease.

Auing attained thorough the diuine assistance of my good God, vnto the ende of this my poore trauaile, I cannot but conclude with an earnest intreatie of all such as couet this eternall hearts ease, they that will in this standing house of the body, call continually to minde, the absolute ende of this Progresse of pietie, which principally tendeth vnto the finishing of the iourney and pilgrimage of this life, in all godlines, fayth, zeale, and ardent loue of that heauenly mansion, which so farre excelleth this earthly tabernacle, as the purest golde exceedeth the filthiest and most lothsom dirte and dung of the earth: and the hearts ease thereof, is much

much farre sweeter, then the harts ease of this world, as the sweetest hony passeth in sweetnes the most bitter gall: and happy is that man, that soonest attaines to the enioying thereof but in part, that is, eyther in this life, through the quietnes of conscience in our Christ, or being departed hence, hath the fruition thereof in spirit, expecting the comming of that great Iudge, when soule and bodie shall enioy the same at full. Oh lette vs all therefore, in all godly watchfulnes, in this our pilgrimage, which shortly shall haue ende, haue due regard vnto our walking, that we walke not awry. Let vs dayly examine our selues, and consider with iudgement, that wee shall appeare before that high Iudge, from whom, no step of our progresse shall be hidden, and whomsoeuer he shall finde halting, or walking awry, he will bereaue of that most sweete hearts ease in heauen, and will giue most sowre and vnsauery hearts sore in hell. If I shoulde discourse of the comforts which

this progresse, and end the same as they ought, & as they are commanded, alasse, I am as vnable, nay, there is no toong of man or angell can neerer declare the depth of the swætnes therof, then I am able to number the stars in the firmament: the excellencie thereof is such, and so vnspeakeable, as no hart is able to cõprehend or conceiue the same: but let this satisfie all curions conceits, that that our heauenly mansion, our euerlasting tabernacle, that our spirituall inheritance, is such, and so full fraught with such varietie of ioy, with such vnspeakable comforts, with such endlesse felicitie, and surpassing glorie: yea, such is the fulnesse of all spirituall contentation there, that we shall not couet to see more, the eare desire to heare more, the body haue will to feare more, nor the heart thirst to conceiue more, then wee shal there for euermore inioy, howsoeuer they are now, whilst we are in the flesh, far removed from our grosse conceits, and euery report of them seemeth darke vnto our senses, vntill our allsufficient God,

our

our Christ, and our Sauiour, shall himselfe appeare againe in the cloudes: then shall our vnderstandings be opened, then shal our senses be lightned, and then shall we most plainly see, euidētly perceiue, and to our absolute comfort taste of the fulnesse thereof, yea then shall we see our God face to face, when there shall be an ende of all our trauailes, of all our toyle, of all our carke, care, feare, trouble, and yrkesome passage: then shall wee hunger no more, thirst no more, then shall we neede no friend, nor feare any foe, then shall we that are here now in prison, be set at libertie, and we that are prested downe with miserie shall bee raised vp to comfort: yea, then shall be an ende of all thinges that now discomfort vs. Oh let vs therefore be euer thankfull vnto our God, that hath not only prouided this heauenly harts ease, and endlesse ioyes for vs, but hath also layde out the way thereunto, and giuen vs his owne hand to leade vs, yea, himselfe to conduct vs vnto the same. Let vs without ceasing therefore pray vnto him,

and

and let vs be alwaies in good com-
fort in him: yea, let vs groane in
our hearts, with most longing ex-
pectation, for the appearing of him
that shall deliuer vs, and free vs
from dangers, & settle vs in these
ioyes. And let vs cut off all lets
and impediments, how neere or
deare soeuer they be vnto vs, whe-
ther it bee the eye, the hande, or the
foote, let vs cast away all excuses,
wife, children, landes, goods, golde
and siluer, honours, dignities, yea,
let not life it selfe be deere vnto vs,
if it seeme to hinder vs from a spee-
die passage vnto our God: know-
ing, that so long as wee are here in
this earthly house, our estate mi-
serable, our passage dangerous, our
pleasures perillous, and we wan-
der as wretches through manie
miseries.

We are heere but as in a strange
countrey, farre off from our owne
home, whereunto wee must ende-
uour, to attaine in all simplicitie,
carrying onely with vs, as our
staffe to stay vs vp, the merites
of our Christ, and for our defence
heere, the sworde of the spirite,

where-

whereby we ſhall be able to walke thꝛough al the perils and dangers, yea the fire and water, thꝛough which we are to paſſe. Let vs expect, yea, and wiſh with ioye that moſt happie day, wheren that ſweete Trumpet of our ſauing Chꝛiſt ſhall ſound out to call vs: let vs hearken foꝛ it continually, and let vs thinke it will ſounde to moꝛꝛow. Then to moꝛꝛow ſhal be our merry day, foꝛ then to moꝛꝛow ſhall we meete our God, that will carrie vs home with him, that in bodie and ſoule we may dwel with him foꝛ euermoꝛe. Oh come Loꝛd Jeſu, come quickly, and let all the people of God ſay, Amen.

We are not yet come to the reſt and inheritance which the Lorde our God giueth vs. Deuter. 12. 9.

The

The Queenes Prayer, for the preseruation of her forces now at Sea.

MOst omnipotent maker, & guider of all woꝛldes, thou onely seꝛchest and sadomest the bottom of all harts, consciences, and conceits, and in them sœst the true oꝛiginall of all nations intended. Thou that by thy foꝛesight dost truely discerne, how no malice of reuenge, noꝛ quittance of iniurie, noꝛ desire of bloodshed, noꝛ grœdinesse of lucre, hath bred the resolution of our nowe set out army, but a hœdfull care, and a warie watch, that no neglect of foes, noꝛ our securitie of harme, might bred either danger to vs, oꝛ glorie to them. These being the grounds, thou ꝓ diddest inspire the mindes, we humbly beseech thee with bended knees, to ꝓsper the woꝛke, and

and with the beſt forewind guide the iourney, ſpeed the victory, make the return the aduancement of thy glory, the triumph of thy fame, and ſurety of this Realme, with the leaſt loſſes of Engliſh bloud.

To this deuout petition Lorde giue thy bleſſed grant,
Amen.

The

The Author to the *Booke.*

STep foorth, and flagger not, my Booke: dread not to draw neere vnto the palace of thy Princely patroneſſe, whoſe ſacred Scepter ſhall bee thy ſufficient ſafety, and whoſe woorthy wiſedome, wil weigh the willingneſſe of thine vnwoorthie workemaſter, who though he bee low, yet hee is loyall, howſoeuer homely he hath compiled thee: hee in all duetie and humitie preſenteth thee, though a worke vnwoorthy to bee patronized with ſo puiſſant a Princeſſe. But herein comfort thee, that her Maieſties royall countenaunce graceth the preſent that carrieth ſhewe of true loue and loyaltie, and accepteth the gift, as is the mind of the giuer.

Vade, vale, & profice, non vi ſed veritate.

FINIS.